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Vol. XLVIII No. 20

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New Series
Vol. XXIX No. 20

The Great Day of Our Visitation

A. Ward Applegate

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Editorial Travelogue

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For September 28—The New Jerusalem

THE GLORIOUS CONSUMMATION

(Rev. 21:1-7, 10-12, 22-24)

It was dangerous to be a Christian when these words were penned by the prophet on the isle called Patmos. The real issue was the unwillingness of the Christians to participate in emperor-worship. This rite which the Roman State demanded had come to be required by the Emperor Domitian who found it congenial to his vanity. Often it asked only of the Christians that they make a symbolic offering which signified supreme allegiance to the Emperor. But First Century Christians took their religion seriously. They refused supreme allegiance to anyone other than the God they had found through Jesus.

Translated in terms and issues of 1941, this resolved itself into a question of conscience versus the State. Let us not miss that point in any study of the Revelation. It is too easy to glorify the martyrs of the First Century or to spend our class period in difficult speculations on prophecy fulfillment. Let us rather *apply* the lesson to our own times. Are there issues between conscience and government today? Are these issues evident in terms of war; in terms of liquor, gambling, and other social sins? Are we as Christians timid in placing the Church in leadership for those who seek a better way? This lesson is peculiarly related to the Quaker interpretation.

We should remember that the Church is dead, whether buried or not, so long as it does not give leadership in unpopular causes. It must be in the minority precisely because it presumes to build the Kingdom of God, and the principles of the Kingdom must, of necessity, take their rise in minority causes.

God is trying to create something new. Now and then someone is keen enough in vision and experience of God to see it and he cries out, "I saw a new heaven and a new earth." In what ways, small or large, is God creating a new earth around us? How may we let him work more fully through us? God cannot fulfill his promises without us. Are we helping him to fulfill the great visions of such men as John? Let us be among those who fulfill!

No cause is good just because it is in the minority or because its advocates suffer for it. There is such a thing as a martyr-complex. It is a convenience sometimes for those who cannot get their own way. It is expressed at times in self-pity. No, we must test the work we do, not by the pain it gives us, but by the measure of good will, understanding and light it brings. If we are really overcoming some kind of darkness and evil for men, then we can work with confidence. The Revelation was seditious literature in its day. It did not advocate rebellion but overcoming.

Let us take a look at this method of the Roman State to enforce conformity. Persecution is never justified. Certainly we dislike it when we see it in other centuries and other nations. It is easy to condemn it from a distance. But the real question is for us to find and solve it near at home. The spirit and method of violent coercion lies near to each of us. Do we condone mob action against Jews, Negroes, Jehovah's Witnesses and others? Is there a Christian way to handle non-conformity of persons and groups? What are the good citizenship ways of doing this? Should we try to erase our group differences in America or make use of them? Are you well acquainted with a Jew, a Negro, or other minority person unlike ourselves? Persecution is a boomerang. It will get back to the ones who use it, sooner or later.

No light but that of God which we see in Christ can light our world and push back the curtains of night. "And the city had no need of the sun—for the glory of God did lighten it, and the Lamb is the light thereof." Let us see ways in which Christ is the light of our world.

ERROL T. ELLIOTT.

Indianapolis, Indiana.

In this new venture the Board on Christian Education of the Five Years Meeting is endeavoring to meet the requests of many concerned Friends for a page in THE AMERICAN FRIEND devoted to the Sunday School lessons.

The primary purpose will not be to "explain" the lesson text but to lift up portions of the lesson and show how Friends should gear them into the business of living. Criticisms and helpful suggestions will be gratefully received by the editor.

For Oct. 5—God, Our Heavenly Father

LOVING AND HONORING OUR HEAVENLY FATHER

(Genesis 1:26-28—Matthew 6:24-33)

For a Christian, the deepest truth in life is God. Tolstoy said, "To find God is to live." The glorious truth which Jesus revealed was that we can know him personally. This truth broke like a glorious light in the life of George Fox when after a time of despair he cried, "Then, O then, I heard a voice which said 'There is one, even Christ Jesus, who can speak to thy condition'; and when I heard it my heart did leap for joy."

This flame has raced from seeker to seeker when men have laid their lives open by penitence and faith to the upwelling presence of God. It has been said that the greatest single line of all literature outside the Bible is found in the words of Dante, "In His will is our peace." Not until some great devotion captures a life and ties it to something greater than self is there a peace and joy that will last.

In the scripture taken from Genesis we see the evaluation which God places on man and the possibilities of his sonship—in the image of God! Because men may let the will and purpose of the creator work through them there are all but unlimited possibilities to what this world may become.

But therein lies also a tragedy. Men have the power to close the channels of their hearts to Him. They can let the debris and litter of unimportant things in life choke the springs of God within. They can let the corrosions of life eat away the power lines of the spirit like the cables of a battery.

We might raise such questions as the following in the lesson for today. How may we keep a clear and sensitive relation with God? What are the affairs of life that tend to shut off that relationship? What part does worship play in renewing that relation? Is there a difference between *worship* and a *service* for worship? When do we really worship or pray? Worship may be treated as a kind of group activity or it may be the deepest act of the human spirit. What is the central aim of our "worship service"? Is it the sermon, the choir, or communing with God in a very personal way?

But we can never find God for ourselves alone. He is not waiting for us at the end of a self-centered quest. Except our brothers are with us in our attitudes we cannot see his face. Christian worship tackles our social problems from the bottom rather than the top, from the source rather than the surface. Rightly used it is a great solvent for our prob-

(Continued on page 415)

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The Day of Our Visitation

By A. Ward Applegate

An Address Given at Wilmington Yearly Meeting on August 13

THE loud voices of the fearful and forgetting now declare that "not only Western Civilization but Christianity itself depends upon the outcome of the present conflict." All Christians, of every creed and race, are therefore face to face with the strategic time for an "unequivocal re-affirmation of their faith in the unconquerable power of the Christian gospel." The Light shines in the darkness now, and not only does the darkness not put it out, but the darker the darkness the more intense seems the brilliance of the present spark of Light. This, therefore, is no time for despair. This is a day for courage; courage because we also are persuaded deeply and profoundly "that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." A patriarchal Quaker friend of mine used to say, "One man and God still make a majority."

Voice of God Will Still Be Heard

The verdict of history is that long after economic chaos, military might, and totalitarianism in any form have said their last words, and their echoes have died out, the voice of God in the ears of suffering humanity will still be heard. And, furthermore, let us always remember that Christianity *is the voice of God,* and, *"it is the purpose of God."* For us to agree to the principle of war's destruction of Christianity would be to surrender our essential confidence in the validity of Christ's way of life and to turn our backs upon our belief in the doctrine of Divine Purpose in the world. This, as Christians, we cannot do. We are bound to be true to ourselves, and to "let God down" in such an hour would be treason as citizens of his Kingdom.

There is, in addition to this solemn responsibility to ourselves and to God, as Christians, a further obligation that devolves uniquely upon us because we are Quakers. Out of this unique obligation come two attitudes of mind: first, the convincement that this is "The Day of Our Visitation;" and second, the concern for us to rise in the quiet dignity that becomes us to meet fully the expectations of those who look to us for ways to meet the crisis. This is not the first time that the "burden of the World's suffering" has been laid upon the members of our small Society; and, from the records of the periods of difficulty through which we have served in the past, surely we may hope and expect that some real advance in the upward struggle will result from our efforts, if we labor now to keep well within the main stream of the Quaker tradition.

Freedom of assembly, freedom of speech, and liberty for the exercise of the religious conscience, are all hard-won social gains born largely from the matrix of faithful Quaker struggle through periods of persecution. There is one early period that is richly illustrative of our present struggle against the powerful encroachment of military philosophy and practice. We turn to it since it covered in its day a span of years exactly the same length as is the period through which we have labored since the beginning of the first World War. As we do so, let us ask ourselves the haunting question, what if the Quakers had failed their fellow-men, and God, in that day of their visitation?

Inspiring Examples from the Past

In 1661, one year after King Charles II had been restored to the throne, William Leddra was hanged in the American Colonies because he refused to yield his Quaker conviction of the right to freedom of worship. Edward Burrough led a party to the King to plead for an order to halt the persecution in the Colonies. It was granted. But there was no ship to carry the order. Friends forthwith chartered one. They brought the message to Boston in six weeks.

In 1662 a special act was passed against the Quakers. It forbade more than four to meet together for worship. In 1664 the Conventicle Act, which imposed similar penalties on all Non-Conformists, was passed. What was the result?

In January of 1664, ninety-nine Friends were in Newgate prison, and by the end of March in that year, two hundred and fifty more were in jail in London. On one Sunday alone, two hundred and thirty-two London Friends were taken to Newgate. Emmott's "Story of Quakerism" reports that the Mayor of Bristol, who as a member of Parliament had worked for the passage of the Conventicle Act, and who is said to have wept for joy at its passing, began at once to put it into effect. Within three months he imprisoned three hundred and forty-seven. In addition to the Conventicle Act, the magistrates searched out several old laws which had been made against the Catholics, and these were used against the Quakers. In all, between 1661 and 1689, twenty-seven years, twelve thousand Friends suffered imprisonment, and more than three hundred died as martyrs to the cause.

"The Quakers were not the only body of Christians who were anxious for religious liberty, but they seem to have borne the brunt of this conflict. Most of the Presbyterian, and many of the Baptist and Independent ministers, tried to carry on their worship, and at the same time conform to the law, by arranging for meetings in private houses,

with never more than four persons present besides the family. But Friends felt it cowardly and disloyal to God and their consciences to give up their public meetings."

How Early Quakers Amazed Officials

Bishop Burnet in his "History of My Own Times" says: "The Quakers met at the same place and at the same hour as before, and when they were seized, none of them would get out of the way. They went all together to prison: they stayed there till they were dismissed, for they would not petition to be set at liberty, nor would they pay their fines." Professor Masson in his "Life of John Milton" says:

"No denomination so amazed and perplexed the authorities by their obstinacy as the Quakers. . . . In a meeting of Lutherans or Episcopalians or Independents, there is always some implement or set of implements on which all depends, be it liturgy, the gown or surplice, the Bible or the hour-glass; remove these and make noise enough and there can be no service. Not so with a Quaker Meeting. . . . You may break in upon them, hoot at them, roar at them, drag them about; throw them out of the doors in twos and threes, and they but re-enter the window and quietly resume their places. Pull their meeting-houses down, and they re-assemble next day, most punctually, amid the broken walls and rafters. . . . They held their meetings regularly, perseveringly, and without the least concealment, keeping the doors of their meeting-houses purposely open, that all might enter. By their peculiar method of open violation of the law and passive resistance only, they rendered a service to the common cause of all the Non-Conformist sects, which has never been sufficiently acknowledged!"

In twenty-seven years, a short period indeed in comparison to the centuries of upward struggle, the forces of tyranny gave up on the point and the Toleration Act was passed which granted liberty of worship to all Protestants.

It has been exactly twenty-seven years since the World War broke out. Many of us can remember the day and the hour. For the Quakers, they have been years of incessant labor to ameliorate the suffering caused by conflict, economic as well as military. In addition, those years have been filled with an ever expanding, world-wide program of instruction in the arts of peace, and in making intelligent approaches in most of the world's important capitals in the interests of legislation and foreign policies intended to bring better international cooperation.

Don't Charge the Church With Failure

May I say parenthetically right here, since so much of the Christian Church has cooperated magnificiently in this, it may be well to insist that no one dare rise in this hour of unchristian conflict and charge the Church with failure. For, during the past twenty years, every important treaty, every important legislative act that has had bearing on the international picture, every doubtful foreign policy, has been challenged by the statesmen of the Christian Church. The files of the *Christian Century* alone will reveal that in a "thousand places" the politicians of the world have been told by the statesmen of the Church, "If you do thus and so, the end will be war." Through the period of the making of the Versailles treaty, the struggle of the League of Nations, the questions of war debts and reparations, the Japanese Exclusion Act, the making of tariffs, disarmament conferences, and the heroic struggle of the German Republic, every worthy and responsible churchman on both sides of the Atlantic, and the voices of E. Stanley Jones, T. Z. Koo, Toyohiko Kagawa, and a host of other leaders of the Orient, have challenged the actions of governments and pleaded in vain for a correction in policy. There is hardly a responsible church statesman in England or America whose voice has not been heard, time and time again, not only in denunciation of the suicidal policies that have led us into the present debacle, but also in definite and unmistakably Christian outlines of procedure. The voice of the Church has been clear and prophetic, but that voice has not been heeded. Failure is due, not to the Church, but to a spiritually bankrupt world statesmanship, arrogantly heedless of our Christian leaders.

Friends Respected in England and America

In England today the voice of the Quaker conscience is respected, not imprisoned. In July of 1939, the Meeting for Sufferings of London Friends refused to accept the invitation of the government to assist in developing a scheme that would easily shunt the alert Quaker Conscience around the hard path of conscription. The government listened respectfully to Friends, and then passed legislation which grants complete exemption to those who, in its judgment, manifest an unqualified sincerity in their conscientious objection to war or to military training.

In America our record of impartial Quaker service, and our constructive programs of community rehabilitation in friction and poverty-stricken areas, have gained the attention of citizens in every walk of life. A catalogue of these achievements is an imposing one. From mining camps; from farms of sharecroppers in the southern deltas; from slum areas in the cities; from the battlefields of Spain; from caravans and work camps; from college campuses across the nation where many world figures have been presented in the Institutes on International Relations under Quaker auspices; from popular magazines and radio broadcasts; from all these sources, and from many others has come the insistent word that these Friends of man and of God have a technique worthy of the consideration of a great government.

This Is a New Democratic Liberty

Whether we as a whole Society are worthy or unworthy, we can modestly and in true humility say that in America the government had come so to respect us, that when it determined finally to adopt compulsory military conscription, it turned to us for help in keeping the religious conscientious objector within the framework of the legal code. At the invitation of the Federal Government we have taken the initiative in forming the National Service Board for Conscientious Objectors, and in establishing, by 1941, numerous camps where a "service of national importance," non-military in character and recognized by the government, may be rendered by those of conscription age whose consciences will not permit them to enter the military organization. *This is a new democratic liberty.* It may well prove itself to be as significant as the liberties granted under the Toleration Act of 1689. In twenty-seven years of cooperation instead of conflict, between an intelligent minority and government, a great democracy has been led to believe that minority rights should be respected, not only in normal times, but also that they should not be ruthlessly trampled in times of national emergency. We seem to have made a great advance in an interpretation of democratic freedom. But it is still a very crucial hour, and herein lies the special indication that it may well again be the "day of our visitation."

Government Wants Experiment to Succeed

General Lewis B. Hershey, director of Selective Service, was quoted on Civilian Public Service in the *Saturday Evening Post,* for August 16, 1941, as follows: "It is an experiment: an experiment such as no nation has ever made before. Through these camps for Conscientious Objectors we are going to find out whether our democracy is big enough to preserve minority rights in a time of

national emergency. I don't know whether the experiment will work or not, but I hope and pray it will."

There is a terrifying portent in the hopes and prayers of this man. All of us can remember the issue in American life which Herbert Hoover called "A Noble Experiment." And, how well we know what happened to it! Will this "experiment" succeed? If it does, a great social gain will have been made. If it does not, it will be largely because many of us who call ourselves Quakers were not yet ready to adopt a way of life for which our spiritual forebears have striven for three hundred years.

The government is anxious for this "experiment" to succeed. It has no place and it has no method in the army for dealing adequately with the religious conscientious objector. The government does not want him in the army. For instance: under the first regulations issued by Selective Service, the conscientious objector was forced to file his declaration within five days of the receipt of his questionnaire. Later, local boards were instructed to issue Form 47 to all who requested it up to the time of actual induction into the army. Now word has come that the plea of the religious conscientious objector will be patiently heard even after induction. The government wants this "experiment" to succeed. It has placed buildings and primary equipment at the disposal of the Civilian Public Service organization. It has at every opportunity, entered cooperatively into the effort. Originally, the plan was worked out with great care in the Department of the Selective Service; it has the endorsement of the President of the United States and his executive order to proceed.

Possible Failure Not from These

What forces, therefore, may cause its failure? Failure will not come from our Quaker men who are eligible for the draft. These young men are alert to the real issues involved. The deeper and longer visioned aspects of liberty freedom, and justice motivate them. There will be some among Friends who, for one reason or another, will not see their way clear to follow this new way of freedom; some will not know about it; some will be threatened by their employers, or their families, or by their social group. But there are thousands who already have declared themselves, and there are yet other thousands of young men from almost every religious group, Catholic, Protestant and Jewish, who have joined them. Here is strength, courage, faith, creative thinking, practical idealism, leadership, and above all, the calm assurance that comes with having done what a man knows in his soul is right.

Failure will not come from the antagonism of those whose ignorance of the real issues is responsible for their opposition. Religious movements have a way of thriving in the midst of active opposition and persecution.

Failure will not come from the lack of financial support from those who are not Friends. A leader of the Church of the Brethren is quoted as saying that members of that denomination "will mortgage their farms in order to support their young men in Civilian Public Service." The total disbursements of the A. F. S. C. for all purposes, during its last fiscal year, included more than a million dollars from sources outside the Society of Friends.

Indifference Our Great Danger

No! Possibility of failure, as implied in the statement of General Hershey, will not come because of government, nor from a misinformed opposition, nor from a lack of financial support from non-Friends. Failure will come, if at all, from indifference: from the indifference of individuals, and of meetings that now call themselves Friends.

Every young man should be informed, through the channels of his meeting, of this new democratic freedom. If he has sincere religious scruples against military training, the government of the United States has opened the way for him to express it, and it will respect him. Mature members of our meetings have the solemn responsibility of encouraging our young men to be true to the Quaker testimony and to the expectations of our neighbors. Every man who goes to a C. P. S. Camp is worthy of the active moral and financial support of his meeting.

"But there are those in the meeting who are not in sympathy with the movement," is an expression we have heard many times. Just one story is adequate here: a devoted American asked Patrick what he would like to be if he could not be an Irishman. In answer Pat said, "Faith, an if oi could not be an Irishman, Oi would be plain ashamed of myself."

Let us be patient and long-suffering, and let us seek to win the support of those wayward Friends; but, above all, let us organize carefully all the moral and financial resources of our meetings. Such a religious movement as this, that has the unqualified endorsement of an intelligent citizenship and of a government, need make no apologies for its existence.

We have the assurance that the work in which the young men will be engaged will meet the requirements of the government. We have confidence to believe that the sincerity of purpose and the skill and fine attitude with which they will perform their work, will safeguard the movement from the criticism that "it is not important."

We will turn out from these camps thousands of young men trained in the arts of peace, and equipped in mind and spirit to wrestle with the inevitable problems of reconstruction.

Issue to Be Decided in Our Local Meetings

If the membership of our meetings will stand by the declared principles of the Society in a generous moral and financial support of those who bear the testimony in the work camps, this great "experiment" within our democracy will succeed. We have within our grasp now, in this generation, in the principles of C. P. S., endorsed by the government, something for which different divisions of the Christian Community have labored and prayed since Constantine sold the birthright of liberty of the Church for the protection of the State.

The issue of success or failure will doubtless be decided in America, by the unity and adequacy of support, moral and financial, given by the rank and file of our own membership in our own meetings. The responsibility upon us as Friends, is therefore clear and inescapable. If we are loyal it will succeed. If we are indifferent to our opportunity it may fail.

This is truly the "Great Day of Our Visitation."

Dialogue

BOY:

Tonight's the night for us to study stars!
How many can you find? I see the Bear
And there's Old Jupiter with Saturn bright
And near the barn hangs Casseopeia's Chair.

MOTHER (to herself):

Yes . . . steadily, in beauty, stars shine on
Save in the east where their bright glory wanes
As from an army camp like war's alarm
Our man-made searchlights sweep the skies for planes.

ANN DIMMOCK.

Falmouth, Massachusetts.

"Ask What I Shall Give Thee"

By Levi T. Pennington

This is a chapel address given at the opening assembly of Pacific College five years ago. The passing years have not lessened its pertinency, and its application is far wider than the immediate setting in which it was delivered. It seems fitting to reproduce it, with the consent of the author, so near the opening of another school and college year.

AND it came to pass in the five and twentieth year of the reign, that behold there came to the halls of learning a goodly company of the young men and maidens of the realm. And they were clothed in goodly array, even the poorest of them having silken hose for their feet, and silken ties for their necks, and some even having silken garments both outer and under. They thought themselves poor, but they were well-fed and well-clothed. And among them were many who were millionaires, possessing the incalculable riches of youth and health and good heredity and good character and faith and hope and love. Albeit there were some who had already begun to dissipate their wealth with the extravagance of unprofitable habits and the waste of sloth and the disastrous prodigality of self-indulgence.

And it came to pass that as they drew near unto the college, I beheld the Spirit of the College, which greeted them as they approached. And I beheld and saw that as they came before the Spirit of the College, though these young men and women sought earnestly to keep their physical lips discreetly closed, yet did their spiritual voices speak aloud. And it was given me to hear what they said.

And one of the young men who approached said to the Spirit of the College, "I want to play football. I don't care a hoot for learning and culture, whatever they are, if anything. But I do like football, and I want to play."

And the Spirit of the College said unto this young man, "Be it as thou desirest. It is easier here to make the team than in many colleges where the authorities seek out means to support athletics by supporting the athletes. Here thou mayest play football—but only on condition that thou do at least something in the way of the acquirement of learning if not of culture. And if so be there is in thee a spark of the divine fire, even thou mayest become a scholar some day, or even a cultured gentleman, since the day of miracles is by no means past."

And when he had gone, behold there came before the Spirit of the College a maiden whose face, albeit fair to look upon, had yet a censorious look. She bore before her an emblem most sacred to all who have adored the Lord Christ since the days when He dwelt in the flesh among men. But though she claimed fullest allegiance to Him, there was lacking in her face the love which shone always in His face. And the Spirit of the College spake unto her and said, "What seekest thou?" And she said, "I am seeking for the faults of others. There are men and women in this college who do not believe as I do, and so they are wrong. They do not speak as do those with whom I have lived, and so they are wrong. I am going to keep watch that I may discover these faults and errors of others, even while I use the advantages which the college offers to advance myself and my interests."

And the Spirit of the College answered and said, "Thou, too, shalt find what thou desirest. No man knows God well enough but that some one else may find fault with his knowledge; no man can put into words his knowledge of God and his faith in God and his love for God so well but that others can find fault with his expression. Thou shalt have what thou desirest; thou shalt discover the faults of others even while thou enjoyest the benefits given thee by the college which thou revilest. And it may even be that thou mayest find more than thou seekest, an enlargement of thy heart and a growth in that love which covereth a multitude of sins, which shall make thee love the college which thou hast maligned, and even to love those against whom thy criticism was most bitter."

And when she had gone her way, to advance herself and to criticize others, behold there appeared another maiden, whose face was as the gorgeous light which covereth the canvas on which appeareth a painted sunrise. The natural sweet rosiness which showed timidly through her fair skin was overspread with a redness like "the light that never was on sea or land"; and on her lips appeared a red one seven times redder than the heart of Nebuchadnezzar's furnace.

And the Spirit of the College spake unto her and said, "And pray, maiden, what seekest thou? Or mayhap I should say, whom seekest thou, in they war-paint?"

And the maiden answered and said unto the Spirit of the College, "I want a man. I'd not mind if I had two men to dangle. If three men sought my favor, that would be joy. If half a dozen fought over me, that would be heaven. Anyway, I want a man; and I suppose some day I'll marry him, and we'll live happily forever after."

And the Spirit of the College said unto the maiden, "Thou shalt have what thou desirest, for men are to be had. But always thou shouldest observe that certain fish will rise to certain kinds of bait, and others require a different lure. Thou shalt have the sort of man who is attracted by the sort of charm thou offerest him. If so be thou shalt some day have better to offer than thou now offerest, thou mayest have a better man than thou couldst now entice. And peradventure thou mayest find here something better than thou seekest, a self better than thy present self, and a future life better than thou knowest today how to desire."

And as she took her mincing way onward into the halls of learning, behold a young man appeared, eager and already showing the marks of a certain masterfulness. With firm, rapid step he approached the Spirit of the College, and without waiting for an inquiry as to his desires, he spake and said, "I want to make money. I want to make lots of money. Show me how to put myself and those who are to be dependent on me beyond the fear of want, beyond the possibility of poverty. I want absolute financial and economic security."

And the Spirit of the College said unto him, "Do not ask the impossible. Do not demand of the college nor of the world that which thine own activities and the system under which thou wouldst live make impossible. Look back to the days of 1929, when thy country rode the highest wave of prosperity and apparent security that the world has ever known. Thou knowest that that prosperity fell to pieces of its own weight. There is no security except that which is built up through harmony with the will and the purposes of God; no security which men can give except that which is assured by the love and good will of many. But thou shalt have thy desire. Thou shalt make money. Truly there be some who have had the advantages to be found here who have sought in vain for the exact employment which they desired. But the great army of the unemployed is almost wholly composed of those who have not come to me. Thou shalt here make thyself better able to make money. And haply thou mayest learn here of things far more important than making a living. Thou mayest even learn here to build a life."

And as he passed on from thence, behold one came seeking learning, scholarship, erudition; whereat the Spirit of the College cried aloud, and from afar came one running, whose name was Ripley.

And when the tumult had ceased, the Spirit of the College said, "Thou hast rejoiced my soul. And thou shalt have learning, and become a real scholar. Thou shalt even become a Ph.D. And more than thou hast asked shalt thou have. Behold I will give to thee the skill to use thy learning, and thou shalt become a benefactor to humanity, and not a mere walking encyclopedia."

And many others I saw coming before the Spirit of the College. And their desires were many; and whatsoever they desired they received.

And at last I saw one coming with face turned toward the sunrise and eyes aglow with a light which seemed to shine from a land that was very far off. Then said the Spirit of the College, bowing before the majesty of youth that is godlike, "And what seekest thou?" "I seek character," was the reply. "Make me strong, make me clean, fill my heart with courage, my soul with unflagging zeal, my life with unceasing activity." And the Spirit of the College answered and said, "Thou askest much—more than I can give thee, though I can aid thee. But wherefore desirest thou this wealth of character rather than money or fame or power to rule others?" The high head was bowed, but still the light seemed to shine even from the down-cast eyes. "I would serve," was the reply. "Already I have seen something of the world's great need. I would be clear of eye, that I may see the true way and help others to find it. I would be courageous, that I may face the dangers which face me, and fight the enemies which weaker souls must fight. I would be strong, that I may carry my own load, and help to lift the burdens of others."

And the Spirit of the College answered and said, "Thou shalt have what thou desirest, but not by me alone. All I can do to help thee I shall gladly do. But such a character as thou desirest can be created only by the cooperation of thyself and God. And such a character God prizeth more highly than myriads of whirling worlds. As the years pass, such a character shalt thou help to create, and such a service, by God's grace, thou shalt render. And if so be thou shalt some day be famous, and men shall bend over thy grave as they do over the grave of Livingstone in Westminster Abbey, that fame will be but a light thing compared with the greatness of thy character and they service."

And as I looked, behold the scene in the halls of learning faded, and I saw a strange land and a great service. And I saw a great life greatly lived and nobly ended. And the scene faded again, and the morning sunlight flooded my room, and it was time to begin a new day.

Newberg, Oregon.

Of Craters, Canyons and Cowboys

In a Desert World of Mystery and Wonder

ONE of the mysteries of the Great American Desert is imbedded in northern Arizona, twenty miles west of Winslow, where we spent our last night out before leaving Highway 66 to strike north. For many years this mystery has posed a scientific problem for geologists, physicists, engineers and astronomers, but for untold generations it has contributed to the tribal myths and religious rites of the aborigines of that arid area. It is the mystery of the meteor—giving rise to the controversy of the crater.

The Mystery of the Meteor

This was our morning objective. Driving south from the highway five or six miles, we ascended a gradual, quarter mile slope of perhaps 150 feet and found ourselves on the rim of a vast circular crater—a pockmark on the Arizona desert, which it dominates "like a drop of ink on a blotter." It has become known as Meteor Crater, and by that token Winslow becomes the "Meteor City."

This immense "hole in one" made by a flaming celestial interloper in some undetermined century, was discovered by white men in 1871 when U. S. Army Scouts came upon it. When, some years later, the meteor theory was propounded before a meeting of scientists they scouted at the idea. Since then, however, this explanation has been accepted as the only tenable one. In fact there seems to be no other. While shaped like a volcanic crater, there is no substantial evidence of volcanic action thereabouts. On the other hand, it is said that more meteoric iron has been located near this crater than has been found in any like area over the entire earth.

A Natural for a Stadium

Yawning before and below us was this tremendous bowl stretching nearly one mile across. From rim to bottom the depth ranges from five to six hundred feet. Granted a meteor, or a comet, as the case may have been, it is still almost incredible that such a terrific gash could have been made by the impact. One gazes fascinated at the sight, in the mood of the man, who, on seeing his first zebra (or was it a giraffe?) exclaimed, "There just ain't no sich animal!" What a natural for a football stadium, twenty-five times the size of the Yale Bowl!

It Must Not Happen Again!

Uneasy thoughts intrude themselves as one stands on the crater's rim. If, once upon a time, ten million tons of molten matter were hurled from the heavens upon Mother Earth, displacing in the twinkling of an eye, two hundred million tons of rock which it pulverized into fine sand, what about a repeat performance some of these days? There *was* a mild repeat, in Siberia, in 1908, and though it was as David's pebble in comparison, leaving little visible trace, it knocked a man down fifty miles distant. "Blow the man down!" Involuntarily, one casts an apprehensive glance at the sky. For, after all, on almost any starry night one can see a procession of meteors making fiery trails across the heavens, and a meteorite is just a fallen meteor which has become of the earth earthy. Who knows when one of those brilliant meteors will get the wanderlust and come knocking at our back door? There ought to be a law—anyway, we're all for isolationism on that score.

Since 1906, repeated efforts have been made to pierce the desert tomb of this fallen meteor. Time after time, shafts have been sunk here and there in the crater in a thus far fruitless effort to locate and lay bare this mystery rock from beyond our world. Scientific curiosity is not the only spur to these attempts, costing a half million dollars to date. Here is a buried treasure far exceeding the value of storied hidden wealth that has now and then stirred thousands to eager search.

A Meteor for National Defense?

Within a few weeks after visiting the crater, we read a newspaper article from Special News Service, to the effect that national defense needs for certain minerals may result in renewing efforts to uncover and exploit the mystery of the crater. Geologists estimate that it would yield seven hundred tons of nickel, enough perhaps to last the country for ten years, while a government geologist thinks the meteorite contains one hundred million dollars worth of platinum and iridium, all of which we seem to need—and much more—to withstand our wicked enemies on the seven seas. What if we could get enough defense materials here to turn the tide against the Beast

and save the world for Britain — and Russia—and for whatever democracy we shall have left? Could we then say that the stars in their courses—and one star out of its course—are fighting against the Nazi Sisera?

Of Deeper Significance

More seriously, the deeper significance of this monster meteorite—and more particularly of meteorite fragments to be found there and elsewhere—is suggested in the following paragraph from an article, "The Mysterious Tomb of a Giant Meteorite," which appeared in the *National Geographic Magazine* for June, 1928:

"The scientists's spectroscope tells him that the earth is made of the same stuff as the stars; his telescope reports that the earth's motions are in tune with the stars, sun and planets; but a meteorite is something that a scientist can take in his hand and examine. He can put in his test tube this piece of matter fallen on the Arizona desert. He can compare its minerals with minerals of the earth. Then he can say that the stuff of the stars is the stuff of the earth; and thus a meteorite helps to prove that every particle fits into a single plan which we are learning to understand."

Where Pluto Was Discovered

Pursuing our way, we paused at Flagstaff to make the steep drive up the hill overlooking the town, to see Lowell Observatory. This in deference to the interest of Mary Ellen, who had taken courses in Astronomy at the University of Arizona. It was at this observatory that the new planet Pluto was discovered not many years ago. Although we were out of visiting hours, mention of the name of Mary Ellen's instructor, Professor Carpenter, worked as an open sesame with the resident astronomer who kindly admitted us to the observatory and showed us the huge telescope.

At Williams, thirty miles farther on, we left Route 66, riding northward through forests of Ponderosa Pines (what a joy to see trees again!) with tree-framed views of the San Francisco Peaks, flecked with snow. Midday found us at the Grand Canyon National Park. After getting located in cabins in the Park and having had lunch at the lodge, we set forth to get our first glimpse of what is perhaps earth's greatest feast of color.

Now It Cannot Be Told

Having gazed entranced upon this miracle of nature's wonders, this marvel of gorgeous coloring, it might be assumed that "now it can be told." For that very reason it cannot be told—not by us at any rate. In deference to the Grand Canyon and in justice to ourselves and to our readers, we forbear any attempt at describing the indescribable and expressing the inexpressible. The editorial resources and imagination are unequal to the emergency, and we could not expect the well-worn editorial dictionary to withstand the strain that would necessarily be put upon it. It would surely burst its covers. So, on the whole, we pray to be excused.

On the Rim of a Phantom World

We spent the afternoon driving and walking along the west side of the South Rim, every fiber of our being tingling at the splendid spectacle spread in turn before us from the jutting lookouts at Powell, Hopi, Mojave and Pima Points, and from Hermit's Rest, each presenting its own superb and distinctive canyon landscape. It was as if we stood indeed on the rim of a phantom and painted world. From the floor of this ethereal creation, along which here and there could be traced one mile below us the turbulent thread of water that brought it all to pass, rose mountain range after mountain range, of weird forms and flaming colors, up, up, nearly to the level of our ecstatic gaze. Imagine, too, these fantastic mountains, drenched in all the colors of the rainbow, riven by gigantic chasms and marked by labyrinthine caverns. One's senses fairly reel at the awesome grandeur spread below him until he grasps more firmly at the steel guard rail to maintain his mental as well as his physical balance.

From its infinite variety of shades and aspects, the Grand Canyon no doubt always has a wealth of splendor to offer the observer. The most alluring effects may be expected in late afternoon on to the sunset hour, when the crimsons and the pinks and the blues and the purples are softened by a mystic haze that makes the gorgeous scene one of ineffable delight. We felt as though we were rising to the thrill of the Messiah Oratorio in color; and, as the declining sun played upon the Canyon, we were reminded of a master musician running his fingers over the keys of a vast organ.

Evening at Bright Angel Lodge

That evening our party joined the group that gathers regularly at Bright Angel Lodge, perched on the Canyon's rim, for information and entertainment. The information came from a forest ranger who gave an illustrated lecture on the Indian life and scenic attractions of the Great Southwest. The lecture had begun before our arrival, but we tuned in just in time to hear the speaker give credit to a distinguished Hoosier, Benjamin Harrison, as being the father of the Grand Canyon Park project. We felt like giving a rah rah for Indiana.

Lo, the Poor Californians

We were intrigued by the speaker's saying that, like Yellowstone, the Grand Canyon has its peculiar problem to wrestle with. In the Yellowstone Park it is the ubiquitous bears which are always getting in the way, obstructing traffic, disturbing camps and making themselves a general nuisance. In the Grand Canyon, he said, their problem was presented by the Californians who swarm the Park in such numbers. "But after all," he added, "California people have to go somewhere." They were certainly on the go this summer, for those yellow California license plates seemed to dominate the highway landscape from Oklahoma to Oregon.

Of Wild Life and Camels

Speaking of bears, we saw none at the Grand Canyon, but did see an occasional deer by the park roadsides. Which reminds us that while we were at Newberg a few weeks later, Levi T. Pennington returned from a trip to Glacier National Park with a vivid report of unusual wild animal life he had seen there, including elephants and camels. After working his auditors from skepticism to a degree of gullibility, he let them down gently by adding that an animal circus was making its way through the park. Levi may be emeritus as a college president, but he will never become joker emeritus.

Camels? It might not be so strange, after all. On this trip we learned that during the Civil War, Jefferson Davis imported a string of camels from Africa as an experiment in supply transport across the western desert wastes. The experiment did not pan out and was abandoned. Query—what became of the camels? About the time of our trip, we read of the finding of midget wild horses on an isolated plateau in the Grand Canyon. The plausible explanation is that many horse generations ago, a small band of horses was abandoned or stranded in the Canyon (which, incidentally, is 217 miles long) and that the lost equines managed to perpetuate themselves. Barely able to eke out an existence from the sparse vegetation, the animals gradually became stunted. Maybe that *was* a wild camel which Levi T. saw in Glacier Park!

Cowboys for Entertainment

But like the wild horses and the camels, we have strayed far away and now return to Bright Angel Lodge for the entertainment hour. An ensemble of cowboys furnished a highly popular program of lyric songs of the plains and of banjo and guitar music, topping off the evening with some extra fancy rope twirling. Tourists quite generally, and especially the fair ones, are manifestly partial to the cowboys—of whom more later.

Arising in the dusk of dawn next morning, we drove back along the West Rim, and from the vantage of Powell Memorial Point, watched the sunrise over the Canyon. It was impressive, of course, but the morning light was rather more garish, failing that suffusing softness

that so captivated us on the previous afternoon. On the other hand, the awesome silence of the panoramic scene was now even more impressive.

MY KINGDOM FOR A MULE!

Alex Hay and the writer had become possessed by a desire to take the mule-back day's trip to the bottom of the Canyon, but were told the evening before at the office that the lists were full for the next day. The best we could do was to enter our names on the waiting list in the faint hope that some of the registrants would drop out. So, after breakfast at Bright Angel, we shuttled back and forth between the mule-mounting corral and the Lodge desk, still hoping against mounting despair. The mule trip seemed very popular that bright morning, and it appeared that all the seventy-five mules would have passengers. Seventy-one, seventy-two, seventy-three—and then we heard the ranger in charge telephone to the Lodge that there were no comers for the last two mules! Madly we dashed back to flag Alex—and on the run met two portly, puffing females shuffling their belated way to claim those precious mounts. Imagine our feelings as we stood by and watched the caravan make its devious way down the trail. My kingdom for a mule!

In part compensation for the lost opportunity, we took in a moving picture lecture by one of the Kolb brothers, relating their dramatic and harrowing experiences in making their famous river journey through the Grand Canyon.

FROM GRAND CANYON TO ZION

We then drove along the east side of the South Rim to Desert Point, where we had our parting, lingering view of the Canyon panorama. This point is marked by a unique watchtower, built of native stones on the brink of the sheer Canyon wall, and erected as a reproduction of the strange towers constructed by prehistoric inhabitants of that region. Numerous look-outs afford magnificent views of the brilliantly painted landscape of the Canyon.

Leaving Desert Point, we first drove eastward, crossing the Little Colorado at Cameron, an oasis in the desert where we had lunch. Here we picked up Route 89, which took us north, across the Colorado River at Navajo Bridge, and on into Utah. It was a hot afternoon drive through the Buffalo Plain Reserve but it had its compensations in the marvelous coloring of the desert. We shall long remember in particular the matchless panorama that spread itself before us as we approached Fredonia, just south of the Utah border. Indeed we were proceeding from glory unto glory, and just when we seemed to have reached the saturation point in revelling in Nature's wonders, we reached Zion National Park! And where, oh where, is our vocabulary now?

SEEKING QUAKER TRACES IN THE CARIBBEAN

BY HENRY J. CADBURY

A seven weeks' journey to Barbados and to some of the more northern British West India islands in search of traces of early Quakerism deserves prompt if brief report in these columns. Other Friends have travelled to these places within human memory under a religious concern; my journey in company with my wife and daughter was more in the nature of a holiday, but it was also in partial fulfilment of a curiosity to explore these old sites of Friends' history.

The returns, as was to be expected, were rather slight. In all the places visited, Quakerism was relatively short-lived. No minutes of the local meetings have been preserved, nor is any property still owned by Friends. Graveyards have been effaced, while meetinghouses did not survive the numerous earthquakes, fires and hurricanes which have visited these islands.

Old maps, however, indicated some locations of Quaker property. These I attempted to identify and to inquire whether any local tradition more nearly fixed the site or even recalled the name Quaker. There was also the possibility of finding in the local records, whether legislative or legal, some traces of the early Friends. As far as the names of individuals were known, as for example from Besse's "Sufferings of the People Called Quakers," one can try to find in their wills or deeds some slight facts about them. In so far as minutes of Council or Assembly are extant, or laws of the several governments, they can be scanned for references to the Quakers. Unfortunately, in many places the desired records are either missing entirely, or begin too late to be of much help, or are in such deplorable condition from mould or worms as to be unusable. The situation in the several islands, and the duration of my stay in each, may be given serially:

BARBADOS (two ten-day periods): This is the largest and most important of any of these Quaker settlements. Friends there were the most numerous religious group after the Church of England, and had at least five meetinghouses and an organization that lasted till 1761. I visited these sites and the sites of some of the graveyards. The public records are in excellent condition and yielded many facts about hundreds of individual Friends and about the earlier support of Friends' meetings. Personal and genealogical research could be continued almost indefinitely at the Registry.

ANTIGUA (two four-hour visits): Nothing is known of any former Quaker property, but the names of early residents who became Friends are known, and a few of them can be found mentioned in the early records, especially Samuel Winthrop, the governor, and Jonas Langford, who for half a century was the leader of Friends there.

NEVIS (four days): Fairly recent maps mark a Quaker burial ground near Charlestown. This was visited, and the local tradition confirms the name. But the remaining gravestones, though early, are not of Friends. A more vague tradition indicates another site as that of the meetinghouse. The earliest records begin only early enough to deal with heirs and executors of the Friends whose names I knew. Besse names some sixty Friends altogether on these two islands; that is the number of Quakers on them which Sir Charles Wheeler reported in 1681.

ST. KITTS or ST. CHRISTOPHER (four days): Early Quaker missionaries touched here, but there is no evidence of a settlement of Friends on this island. The records kept here include some of those of Nevis and if they were in better condition might yield some information about early Friends. However, some early lawbooks refer to Friends.

BERMUDA (four hours): Friends came here early but had a more transient existence here than in Nevis and Antigua. There is no local tradition of property belonging to them. To judge from the wills that I saw as entered and carefully preserved at the Court House, some information is to be gleaned from the local sources for some of the early Friends connected with this group.

It will be seen from the summary given that the journey was rather exploratory than definitive. I was everywhere handicapped by lack of time and by inadequate prior study of Quaker materials in England and America. The local situation could rarely be expected to yield any very significant facts. It was, however, a satisfaction to get first-hand impressions of the countries as they now are as a basis for understanding their past history. Local historians were kind in trying to help, though few had ever given the Quakers much thought. It was impossible for me to include Jamaica on this journey, which was also an important Quaker center before 1702, or Tortola, where Quakerism flourished at a later time. Its history, however, has no need for re-telling after Charles F. Jenkins' monograph upon it. Fortunately, for Antigua and Bermuda, where I was most restricted for time, full general histories are available which probably included most of the surviving references to Friends in the local secular records. Parish records rarely were of any service, as few of them go back far enough.

That the journey was full of much of modern interest — natural, social, economic and political — need hardly be added.

New Heads for Our Jamaican Schools

By Dorothy Heironimus

DR. KENNETH B. M. CROOKS, formerly of Hampton Institute, Virginia, has been appointed Headmaster of Happy Grove Friends School at Seaside, Jamaica, to succeed Montclair Hoffman, whose ill health compelled him to resign some time ago. During the interim, T. A. M. Grant has served as Acting Headmaster, while Jamaican Friends sought a new Principal to develop the school on lines planned by the newly-formed Yearly Meeting.

Dr. Crooks, a native Jamaican, came to the United States after completing his secondary education in the Island. As a boy he had become acquainted with several Friends, and during his years as a student at Harvard University he was associated with the Cambridge Friends Meeting. He received his A. B. degree from Harvard in 1927, his A. M. in 1928, and his Ph. D. in 1940. Biology is Dr. Crooks' special field, although he has also taken considerable work in Education. He has been connected with the Marine Biological Laboratory at Woods Hole, Massachusetts, and with the United States Department of Agriculture in special work. From 1928 to 1941 he taught Biology at Hampton Institute in Virginia. While there he made important contributions as a faculty adviser and member of various student organizations, as well as of different campus and community groups. In 1939 the student body at Hampton voted him the outstanding teacher among a faculty of well over one hundred. He is a member of several professional organizations and is the author of a number of scientific articles and joint author of a book on laboratory methods. He has spoken frequently over the radio.

Friends of Dr. Crooks have recognized that in addition to his splendid scholarship and his gift as a teacher, he also possesses ability as an administrator. They feel that Happy Grove School is unusually fortunate in securing a man of his character and training and hope that through the school he may find opportunity to work out his interest in community improvement and in the economic and cultural advancement of his people.

While at Hampton Dr. Crooks and his wife, Nella, were identified with the Friends' group there. Nella Crooks is also a Jamaican, a graduate of Westwood Secondary School and of the Technical School at Kingston. After several years' experience as a dispenser in a physician's office, she came to the United States for further training and entered a hospital in Boston. In Jamaica she had been a Girl Guide, and at Hampton she was active in organizing a Girl Scout Troop. She has served as director of the Winonah Summer Camp for Girls, the first to be opened for Negro girls in that region. As time has permitted, she has been keenly interested in community work. Dr. and Mrs. Crooks have four children. They are sailing for Jamaica on September 27. In addition to his work at Happy Grove School, Dr. Crooks will serve as pastor of the Seaside Friends Meeting.

DR. KENNETH AND NELLA CROOKS

Happy Grove School is one of the oldest of the Friends' schools in Jamaica, having been opened in 1898 through the leadership of Alsina M. Andrews. It is now coeducational. While it possesses adequate dormitory equipment, it is badly in need of a class room building. Jamaican Friends hope that under the leadership of Dr. Crooks it will be able to make a distinctive contribution to Jamaican education.

The new Jamaica Yearly Meeting considers its schools an important branch of its service to the people of Jamaica. It is ambitious to make of these schools institutions which will lift the people spiritually, intellectually, and economically. Rather than individual schools, Friends now look towards an educational system under the guidance and inspiration of Friends, which will coordinate the work of all the schools into a program to serve all ages, adapted to the peculiar problems of Jamaica.

The first step, after the Jamaican meetings themselves had come to appreciate the possibilities of their Friends' schools, has been to secure for the various institutions principals who would have the ability and vision to develop the individual schools within the new program and the training which would enable them to carry on the work efficiently. The Swift-Purscell Home and Industrial School for Boys was the first of the Friends' schools to find the man needed. Since 1938 it has been under the able direction of Harry and Esther Wellons of North Carolina Yearly Meeting. The first three years of their stay have brought rapid progress to the school, which is one of the few of its kind in Jamaica. An American Friend who revisited the Swift-Purscell Home after several years' absence writes: "I was almost overawed by the amount of splendid, constructive work Harry Wellons has done at Clermont. It's beyond me to see how one man could have done as much as he has in the short time."

The Swift Home for orphaned children was started by Alma Swift after the influenza epidemic which swept the world at the close of the last war. In 1937 it was amalgamated with the Purscell Home for Orphans in order to offer more advantages to the boys. Enrollment is no longer restricted to orphans, but is open to all boys wishing industrial training. In the summer of 1940 the Swift-Purscell Home and School was transferred from Glenleigh to Clermont, where climatic conditions are better and larger quarters are available. This change was made possible by the offer of Mary White and Sada Stanley to trade the Clermont property, which they owned, for the Glenleigh property. Since the union of the two schools the Swift-Purscell Home and School has made such progress that the Jamaican Government is showing much interest in its future. Besides academic training, the boys are taught trades which will enable them to earn their living after they leave the school; these include woodwork, tailoring, shoemaking and repairing, agriculture and the care of stock. Jamaican educators appreciate the value of such training in the environment of a Christian home.

Friends College, also located at High-

(Continued on page 412)

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

THE TIMES ARE DARK—BUT THERE IS A WAY

Editor, THE AMERICAN FRIEND:

I am quite surprised that anyone living almost in sight of the statue of William Penn on the City Hall at Philadelphia should decide that the war method is the only plan that can succeed, as Professor Blanshard seems to imply. By consistent and persistent honesty and fair dealing, Penn secured the confidence and goodwill of the savage and bloodthirsty Indians, and his colony fared much better than other colonies who depended on war for their security.

It is also interesting to note that William Penn had a carefully thought out plan for cooperation among nations, for law and order and justice—similar to President Wilson's League of Nations. As far as I have known, the pacifists since Penn's time have heartily supported the League idea, as a long step in the direction of international justice. Some of us will always think that if the U. S. had joined while the plan was new and hopeful, and England had been less selfish, the League would have been successful. Doubtless if the opportunity ever comes again we shall all be ready for cooperation in an improved league of nations. But regarding the present, the question arises, how many years of this widespread slaughter and counter-slaughter it will take to restore confidence and good will between nations so they can cooperate.

No one regrets the wanton destruction in China more than the pacifists do; an embargo on war supplies to Japan seemed the best plan to stop this. But in spite of the pacifists' continued pleas, the love of profit was too strong and this traffic in blood has gone on!

Could we ask for a more complete demonstration of the utter futility of war in bringing justice than the confused condition into which we are drifting in our undeclared war? For instance, after supplying half of Japan's war material for years, now we ease our national conscience by advancing China money to hold out longer. The lofty and noble sentiment of "sacrificing everything we hold dear" to bring freedom to the small countries of earth, fires our imagination and captures our enthusiasm!

But this lofty sentiment pales somewhat when we see the kind of "freedom" we are getting in this country and how we are now the arsenal of democracy to aid Russia again in bombing brave and *honest* little Finland. Last year we united in aiding and encouraging Finland; now if any of us continues helping their sick and wounded, we shall doubtless be denounced as traitors for "aiding an enemy." A few days ago most papers were violent in denouncing the communists. Now that we have appeased Russia and become an ally, the silence on communism is almost oppressive! But the change from controlling the Communist strikers with the army to accepting them as allies is too sudden to gain even their confidences and respect. We lack the necessary background of sincerity and fair dealing.

True, a compromise between all-out war and peaceful methods is difficult and unsatisfactory. You can't stand behind a neutrality fence and goad a mad bull to greater fury and then expect to walk into the lot and quietly lead him to his stall in the barn. If the only way to overcome hatred and violence is to use more hatred and greater violence, then the situation seems hopeless. However, Christ suggests a different way for his followers to overcome evil. Which way will we choose?

FRANK W. MICHENER.

Salem, Oregon.

FROM A MEMBER OF THE WIDER QUAKER FELLOWSHIP

Editor, THE AMERICAN FRIEND:

Thank you for printing Brand Blanshard's articles and the many replies to them. They make me take renewed interest in the periodical and renewed loyalty to my membership in the Wider Quaker Fellowship.

Is it not possible for Mr. Blanshard and his critics to agree on fundamentals? If not then are we indeed disappointed in Quakerism as a technique which can resolve our social and spiritual tensions. Mr. Blanshard and Mr. Allee seem in agreement when the former says, "If you are to have order you must have law, and you cannot have law without organized force to support it." And the latter says, "I think that such an organization (as the League of Nations) to be successful, will need to administer a certain amount of police power . . . not always pleasant or pretty." Cannot Mr. Blanshard agree with Mr. Allee's distinction: "It differs from the work of armies in war notably by acting under authority to enforce a body of law established by common consent, rather than acting to protect some special sets of interests based on the conception that power makes right"?

Why quibble over the driving out of the money-changers! Can we not admit the necessity for righteous indignation and a certain amount of physical expression of it? Let us proceed to set bounds and checks to aroused public opinion as we do in civic life. Judges do not serve as policemen or prosecutors except perhaps under the New Deal! We insist that they maintain a strictly impartial, unprejudiced mind at all times. Let us plead that the State recognize and honor the existence of a group who are attempting to keep their hearts free from hate, malice, revenge, and suspicion that they may discern the fundamentals in confused issues. But on the other hand, we defeat our right to render judgment if we insist that never is the use of force permissible. "The eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you." But the eye can say to the head, "Let hand and foot act in accord not only with the vision which I report, but also under the control of the heart which pos-

ON SECOND EDITORIAL THOUGHT

On getting back to the office we inserted an editorial note in last week's issue giving assurance to contributors, and especially to those who had written in response to the Brand Blanshard articles, that their communications would be published in due time. When preparing that announcement, we had not delved to the bottom of our correspondence drawer and thus did not quite realize what we were letting ourselves in for — and, incidentally, our readers as well. We still wish to give every contributor a hearing, but in view of the number and extent of unpublished manuscripts, we are compelled to summarize several of those which remain.

Furthermore, we are constrained to announce that, having done this, we shall be forced to close the discussion which began in July so far as it relates directly to the provocative articles by Professor Blanshard. We feel the more ready to do this in view of the fact that in our last issue we gave prominence to Edward Nusbaum's rebuttal of the critical replies to those articles. This does not mean, of course, that our columns are closed to further discussion of the fundamental issues involved. It is only so far as the immediate contention is concerned that we feel impelled to draw the curtain. In doing so we are sure that the frank discussion during the intervening weeks, conducted in good spirit for the most part, has been as helpful as stimulating.

sesses an inner eye that sees what I cannot see." Ours is the job to win the respect of our State's Intelligence Service by crediting it with perspicacity in its own realm.

ALLEN H. GATES.
East Haddam, Connecticut.

"How It Seems to"—Him!

Editor, THE AMERICAN FRIEND:

For nearly fifty years THE AMERICAN FRIEND has been coming to my home so that I have become much attached to it for its contributed articles and personal reports of many whom I have known. But since this last world's disturbance I have not enjoyed your "How It Seems to Us" and some contributed articles. I had decided that I would approve Professor Blanshard's contribution before I had finished your first paragraph of comment (July 3 issue). If you choose to discriminate between the different quietist attitudes, go ahead, but as for anyone being eager to fight, I haven't found anyone who excels a pacifist. As Professor Blanshard noted, pacifism, (in other words conscientious objecting) is a demoralizing influence on youth. It reduces them from loyal, upstanding citizens to beggarly slackers who don't value their citizenship, homeland and nativity sufficiently to aid in protecting them.

William Edgerton's article in the issue of July 3 is just a batch of theory as are most other ideologies. The books he refers to are all right as theories, but that is not enough. No one seeks harder than I to live at peace with all.

W. H. DOUGLASS.
Los Angeles, Californoria.

Living Is a Divine Privilege

Editor, THE AMERICAN FRIEND:

I have read the article by Brand Blanshard with interest. To be Quakers we must first be Christians. The spark of human life is something divine and eternal. Only God can light it. It belongs to him. Working together with God we may be instrumental in preparing its earthly abode, but we must await his breathing into the clay the breath of life.

As long as God permits my fellowman to live, there is a chance that he, as well as I, may come to an understanding and acceptance of the way of life with God.

If I destroy my fellow-traveler's life, I take the responsibility of forcing him into the realm of the spirit to give an account of the deeds in the flesh, without waiting until God sees fit to end his probation. I do not want to assume such responsibility.

MRS. J. H. HAWORTH.
La Habra, California.

Altruistic England in India

Editor, THE AMERICAN FRIEND:

When Brand Blanshard cites the merciful ending—by force—of the uprising in India by altruistic England, one might smile if it were not so tragic. One remembers that England could then go on amassing vast incomes by compelling starving India to continue to produce the opium she could not eat, and sell it to starving China when China did not want it, having come to the realization that it was ruining her people.

Look into your histories, before all such items shall have been suppressed, at the account of the opium war when altruistic England, aided and abetted by altruistic America, stuffed the opium down China's throat at the point of guns.

There have been times when the people of India literally starved. Normally they are so undernourished that children are discouraged from playing the active games that are a part of natural development for growing children, least they produce more appetite that there is available food to satisfy.

GERTRUDE ALLISON THOMAS.
Richmond, Indiana.

This Organized Human Greed the Antithesis of Pacifism

Editor, THE AMERICAN FRIEND:

When Brand Blanshard labels the Christian pacifist as heartless and cruel and responsible for the Japanese and Chinese situation, he gives us credit for something we just won't claim. True, the pacifist did not believe it wise to take our armed forces across the Pacific and annihilate the Japanese; nor do we believe the issue would have been settled had this been done. One thing the pacifist did work hard to accomplish and that was to prevent the United States and Canada from sending scrap iron and financing the Japanese. Had we never sent materials in the first place, the war would not have started.

The way of the pacifist has never yet been tried. True pacifism has its source in the teachings of Jesus, which are for justice tempered with mercy, with no place for the greed-motivated profit system. The Golden Rule must be practiced in national and international policies just as in personal business.

History records not a single incident where armed force has really settled the question at hand. Always it creates new problems. For example, our own Civil War. Once we blissfully believed that the slaves were freed when Lincoln signed the Emancipation Proclamation. Now we face the fact that they were simply shifted from one type of slavery to another — from chattel to economic slavery—giving rise to the poor white sharecropper. The great reforms in history have come to bloodless revolution and not by bloody wars.

As for the idea that an international government such as the League of Nations must use armed force to execute its decisions, one must remember an outstanding law of the universe—that anything won by force must be maintained by force. This would mean continuous and everlasting war. When the decisions of such a body are based on absolute honesty and fair play instead of on greed and imperialistic designs, then a league would not need armed force behind it.

I believe firmly in the Christian pacifism which Jesus taught and the nonviolence which he practiced even to the cross. To call myself Christian I must follow Christ's way of life—and I do not believe that way of life is responsible for the preponderance of human suffering as Mr. Blanshard suggests. The responsibility lies with organized human greed, which is the opposite of Christian pacifism.

ESTEL HANSON WEBER.

JAMAICAN SCHOOL HEADS

(Continued from page 410)

gate, is the youngest of the Friends' educational institutions. It was opened in April, 1937, with three pupils, and has as its purpose the training of teachers and community workers. The courses given include psychology, social work in the community, health supervision and child welfare, domestic science, handicrafts and agriculture, and provide both lectures and practical experience. Miss Gertrude Morris served as Principal and Community Worker for several years, but was compelled to resign this spring because of ill health.

Friends College feels that it is very fortunate to secure Rev. A. G. Fraser, Sr., to succeed Miss Morris, beginning his service September 1, 1941. Mr. Fraser has served as Principal of Trinity College in Ceylon and of Achimota School and College in the Gold Coast of West Africa. This was the school in which Aggrey, the famous African Christian leader, was a teacher. Mr. Fraser's son is the head of Munro College, one of the outstanding secondary schools in Jamaica. Those who know Mr. Fraser and his work are deeply impressed by the good fortune of Friends College in securing such an educator to direct its development.

"Morality is not the groundwork of religion but true religion is the foundation and motive of morality."

SOME FACTS AND FIGURES ON C. P. S. CAMPS

Members of the National Service Board for Religious Objectors, and representatives of the historic peace churches (Mennonites, Brethren, and Friends), together with representatives of the various denominations of American Protestantism and the Association of Catholic Conscientious Objectors, met at Winona Lake, Indiana, September 1, 2 and 3, in conference with Brig. Gen. Lewis B. Hershey, National Director of Selective Service System, Col. Lewis F. Kosch, Chief, Camp Operations Section, and Major Franklin McLean, Camp Operations Section, representing the Government. The Civilian Public Service Camps, authorized by act of Congress for conscientious objectors and administered by the religious agencies, were subjected to careful scrutiny and self-analysis.

It is significant that representatives of Church and State met together on an equality to talk things over. Any conclusions arrived at were on that basis. Although many of the camps had been in operation less than two months and under the difficulties of a pioneering program, the camps were given high praise both by Gen. Hershey and by his aides.

Eighteen camp directors told in detail of the work that the men are doing in camp. Seven of these camps are administered by Friends. Some astonishment was expressed by some members of the conference, accustomed to majority rule, when some camps reported that the decisions in certain camps were all made by the campers themselves and that decisions were made only by unanimous agreement. The astonishment increased when it was shown that in these camps the men were doing more and better work and that the morale was better.

A few statistics: As of Sept. 1, 1941, 83 Friends were in camp, while there were 238 non-Friends in Friends camps. There are one-half more members of the Church of the Brethren in camps than there are Friends, and nearly five times as many Mennonites. There are two and one-half times as many non-Friends in Friends camps as there are non-Brethren in the Brethren camps, and over four times as many non-Friends in the Friends camps as there are non-Mennonites in the Mennonite camps. There are nearly three times as many non-Friends in the Friends camps as there are Friends.

Some of the things that Gen. Hershey told the conference in his informal talk, were not to be quoted. He gave permission to quote this: "The fact that the conscientious objectors are not receiving government pay and are supporting themselves, or their families or churches are supporting them, is the best talking point I have in selling Civilian Public Service to the man in the street. Just one application of that statement silences opposition."

The greatest lag in support of the conscientious objectors is on the part of churches other than the historic peace churches, and on the part of those who have no church affiliation. There are 388 of these as of Sept. 1, 1941, and perhaps one hundred more such men have been assigned to camp since. This makes a tremendous load. The representatives of the leading denominations told us that we will need to have patience. Give them four months and they will get organized and raise the funds needed, not only for current costs but also to repay the back tuition fees.

In the meantime there is a load for Friends to carry of three times our own men in camp. Emergency funds must be raised at once to meet this situation which is due to the following: (1) increased prices for food; (2) unexpected costs in preparing C. C. C. and other camps for occupancy; (3) the lag in support from churches, other than the historic peace churches; (4) the camps are not now functioning at maximum efficiency because they are not operating at capacity, and consequently cost more per man per month than they will a few months hence when more men are sent to us and there is capacity operation.

Another review and appraisal of Civilian Public Service will be held well in advance of January 1, 1942. What will our record be?

SUBJECTS OF CONCERN AT OHIO YEARLY MEETING

By RALPH C. COPPOCK

Ohio Yearly Meeting opened its sessions for 1941 at Damascus, Tuesday morning, August 26. Along with the pleasures of renewed fellowship and friendly greeting, questioning expressions were evident. Immediately across the street from the Yearly Meetinghouse and quite in view of the Clerks' table, unsightly filling station buildings had disappeared, and preparations were apparent for the removal and remodeling of the former residence building and the erection of what is to be known as the Ohio Friends Book Concern Memorial Building.

Much to the satisfaction and convenience of Yearly Meeting guests, six church buildings and a greater number of Quaker residences hard by, will make the immediate location very much a Friendly center.

Charles E. Haworth bespoke for us the continuous refreshing experienced by partaking of the living water proffered the woman at the well of Sychar, in the opening devotional period.

Fred E. Smith, of Indiana Yearly Meeting, came as a welcome visiting Friend with an unannounced but soon evident concern for the cause of peace and the conscientious objector. He remained to witness a pronounced renewal of interest which focalized in the appointment of the Peace and Service Committee of Ohio Yearly Meeting, composed of ten members with Byron L. Osborne, chairman, and Walter R. Williams, secretary-treasurer. This committee was charged with the responsibility of acquainting the membership at large with the fact that the problem of the conscientious objector is the concern of the whole body. Instruction was given to form committees in all the local meetings and to cooperate with the American Friends Service Committee in the promotion of Civilian Public Service Camps.

The meeting was blessed in the presence of two of our silver-crowned octogenarian friends in the persons of Esther E. Baird, with her refreshing message growing out of years of rich experience in missionary service in India, and Elisabeth M. Jenkins, at eighty-eight the eldest attender, who came from her new home in Hollywood, California, to be the first of our modern "Plane" Friends.

Lloyd and Bertha Cressman, of Kansas; Arthur and Florence Watson, of Wilmington; John Permar, of North Carolina; along with Fred E. Smith, of Indiana, were acceptably present as visiting Friends from other Yearly Meetings.

Awareness of present conditions in the Orient was brought most vividly to us by Rachel Mostrom and Ethel Naylor, who recently returned on furlough from mission stations in the Nanking district of China. A Japanese pass was necessary in order to make any journey. All travel was either closed or attended with great peril. Upon the advice of the American Consulate, Frances DeVol, wife of Dr. Ezra DeVol, with their two daughters, likewise Leora DeVol, wife of Charles DeVol, with their two daughters, left their husbands abroad and returned to America. While these four little girls stood before a large evening audience in the singing of a Chinese song, the meeting was baptized in deep sympathy with these families divided of necessity because of imminent war; divided by choice because of their Christian love for the people of their chosen field of service.

Frances DeVol gave as her first impression of China that it was a land of extreme poverty. Leora DeVol, in giving the annual missionary address, spoke of governmental uncertainty, social instability, and personal difficulties in this foreign country; but through all, was personal evidence of divine presence and protection.

James Norton, of Berlinville, Ohio; Russell Myers, of West Mansfield, Ohio; Bernice Seevers, of Van Wert, Ohio; Clifton J. Robinson, of Newport News, Virginia; Milton Coleman, of Adrian,

Michigan; and James Parks, of Goshen, Ohio, were recorded as ministers. Each of these young people has served the church in full time Christian service for a period of at least two years.

Byron L. Osborne, representing the epistle committee, interpreted in digest form the messages from other Yearly Meetings. We were made to feel somewhat of the heart throbs of Quakerdom in the convictions revealed in these expressive documents.

The young people chose Milton Coleman as their Christian Endeavor president. Their conference, missionary and other interests made marked growth during the year. Four missionaries are supported by their financial efforts.

There was but one exception to a small increase in membership in each Quarterly Meeting. The net increase for the entire Yearly Meeting was eighty-six. One church in India and two in China reported exactly the same net increase. The membership, not counting the foreign churches, is 5235. There was a seventeen per cent increase in total money reported.

William Kirby, with his propensity for fine distinctions in the meaning of words gave an illuminating discussion of the book of Galations in the expository hour.

Evening and other preaching services rang true to the usual note of evangelism, with a number of decisions at the altar services.

There was little or no change in the officers, superintendents, and boards. Claude A. Roane retains the important position of Pastoral and Evangelistic Superintendent and Missionary Field Secretary.

Well attended and most helpful services on First Day were a fitting conclusion to what was so often spoken of as a good Yearly Meeting.

QUAKERS ENJOY VISIT TO ANCIENT SHILOH

If you could not go to Yearly Meeting or for that matter even to a Quarterly Meeting; but if you lived within fifteen miles of what was at one time one of the greatest of Israel's sanctuaries and which was evidently the capital city from the time of Joshua till that of King Saul, would you not feel that you might compensate yourself during the summer holidays by visiting a place that is too often neglected by tourists who hurry through Palestine?

It might almost be called a Quaker pilgrimage made up of Arab, American and German Quakers and one Assyrian Friend, but with us went ladies from England, Switzerland, Poland and one man from Czechoslovakia. Wouldn't you call that a cosmopolitan group? Moreover on our way our bus stopped and picked up a Dane, Dr. Schmidt, who for many years has been carrying on most interesting excavations at old Shiloh. This man of 66 years, but with the enthusiasm of a boy, has endured almost every privation for the past two years as he has been unable to receive any remittances from Denmark. Certainly no one could follow him for nearly two hours about the excavations and not partake somewhat of his enthusiasm for work to which he has given his life. In broken but very intelligible English he told us of the large and prosperous city that was found here when the Israelites first entered the land. He reminded us that this lay almost in the centre of the country, about half way between Dan and Beer Sheba, and pointed out to us the remains of the old highway that for centuries was called the "Holy Road." From this very sightly location, the aged Eli sat beside the road and looking toward the South, he saw a man of Benjamin with his clothes rent and earth upon his head running with the sad message of the capture of the Ark by the Philistines and the slaying of Eli's sons.

Remains of a large circle cut out of the bedrock doubtless marked the site of the tabernacle erected by the Hebrews when a tent no longer answered the purpose of a place of meeting for the faithful in Israel who would annually assemble to celebrate here the Feast of the Passover. In this building, the boy Samuel heard the voice of God and responded, "Speak Lord, for thy servant heareth."

Rather a fine structure erected by the excavators covers the beautiful mosaic floor of a church, perhaps dating from the time of the Roman Emperor Justinian in the sixth century. In close proximity we saw the remains of a Hebrew synagogue, a Christian church and a Mohammedan mosque. It was doubtless the complete destruction of the tabernacle of Eli's day that led Jeremiah to declare in the last days of Israel before the Babylonian captivity, "But go ye now to my place which was in Shiloh, where I caused my name to dwell at the first and see what I did to it for the wickedness of my people Israel." The latest remains seemed to mark the Crusader period, the mosaic floor of a church, but now for the last seven centuries no man has lived on the site of the once proud capital of this country until the Danish archaeologists came to unearth the ruins dating from 3,000 years before Christ till about 1100 years after Christ.

It was interesting to note that Rolla Foley, one of the two unmarried young men in the company, reminded us of the story as recorded in the last chapter of Judges where the men of Benjamin were allowed to lie in wait in the vineyards and when the daughters of Shiloh went out to dance each man ran out and seized a maiden and carried her off as his wife. However, there were no nearby vineyards in which Rolla could hide and there was no maiden except those who went with us and consequently his trip to Shiloh in that respect was one of those lost opportunities.

When the seas are again safe and visits to Palestine are possible, we invite you to come and see the work of Friends in Palestine and perhaps one or more of your workers can be spared to take you to old Shiloh, the first Hebrew capital of Palestine.

A. EDWARD KELSEY.

Ram Allah, Palestine.

FULL SEPTEMBER PROGRAM AT PENDLE HILL

During August and September from ten to twenty persons in residence for longer or shorter periods at Pendle Hill have performed important services in connection with buildings and grounds. The garden and orchard continue to supply food for the table. The kitchen staff, vegetable scholars, and garden majors have put up a large quantity of tomatoes, tomato juice, apple butter and apple sauce.

Final touches are being put on the portico which is an extension of the men's sleeping porch. It has replaced an ancient corn crib formerly annexed to the Barn. The construction of this portico was the work project of the summer school.

Carl Schultz, a student of last year, returning from the work camp in central Mexico, spent a week at Pendle Hill and lectured to the resident group on his summer experiences.

September 1-4, the second retreat of this year was held at Pendle Hill with an attendance of fourteen. As in the previous retreat, one discussion period was scheduled for each day. The rest of the time was spent in worship and meditation, either individual or collective, and in devotional reading.

From September 5 to 7, a First Day School Teachers Work Shop conducted by the Religious Education Committee of Philadelphia Yearly Meeting (Race Street) was held at Pendle Hill. Approximately fifty persons were in attendance. On September 7 the committee in charge of the First Day School Program of the Wilmington Friends' Meetings held its annual all-day conference at Pendle Hill to plan the year's work.

On September 10 and 11, the Executive Committee of the Church League for Industrial Democracy, an organization made up of members of the Episcopal Church, held its quarterly executive meeting at Pendle Hill. About twenty representatives from different parts of

this country were in attendance. Bishop Huntingdon presided over some of the meetings.

From September 19 to October 3, the Peace Section of the American Friends Service Committee is holding its autumn meeting at Pendle Hill for the instruction of active workers in the peace movement.

Arthur and Esther Dunham, of Ann Arbor, Michigan, with their son Richard, have now taken up their residence at Pendle Hill. Arthur Dunham will have charge of the course on "Christianity and the Community," Wednesday and Thursdays at 4:30, beginning October 2. He will be assisted by H. Haines Turner, who with his wife and children have established themselves in Media. Arthur Dunham, H. Haines Turner, and Edmund Burbank, who will also be in residence at Pendle Hill, are developing preliminary plans for the social course, which promises to afford an unusual opportunity both for Friends and others.

C. P. S. CAMPERS SAY "WHY WE ARE HERE"

We acknowledge appreciatively the first issue of *New Roots*, a modest little publication issued by the Civilian Public Service Camp near Royalston, Massachusetts, of which Henry H. Perry is director. In looking over the personnel of the camp we are struck with the variety of personal interests and vocations reported, ranging from barbers and automobile mechanics to philosophers and artists. On the cover page of the initial issue appears the following statement under the caption, "Why We Are Here."

"The hurricane cut a wide swath as it roared across the peaceful New England countryside in September, 1939. Uprooted trees, roofless barns and blocked roads were left in its wake. Lumber speculation might have bared thousands of acres of hillside to erosion had not the Department of Agriculture stepped in. Camps were set up for the emergency crews sent out to clear the debris in a scientific manner. The American Friends Service Committee is operating three of these units as Civilian Public Service Camps for conscientious objectors to military service. These young men, who 'by reason of their religious training and belief' have been declared sincere objectors by their local draft boards, are attempting to work out a constructive life of service during their stay in camp. They feel that there is a very definite connection between unselfish service to the local community, unselfish service to the national community and unselfish service to the world community. They feel that this type of life is helping them to better understand people, is contributing to the future welfare of their fellowmen and is thus a positive expression of their fundamental belief in the practicability of world brotherhood."

FROM SUMMER MONTHS TO AUTUMN PROGRAM

At the Whittier First Friends Church, Dr. Edgar J. Goodspeed, visiting messenger, gave a most interesting address at the Sunday evening service on September 7 on "The Story of the English Bible." Dr. Goodspeed is the famous translator of the Old and New Testaments and the Apocrypha. He had on display a collection of ancient historic Bibles.

Our editor, Walter C. Woodward, and family from Richmond, Indiana, were gladly welcomed at Whittier Friends Meeting on the morning of August 17. He gave a challenging gospel message to an appreciative audience.

The attendance at the church services during the summer months has been remarkably good, although many of our members were away on summer trips, and others were serving at summer camps.

Our minister, O. H. Folger, is back in the pulpit again after his August vacation. He has given much time, thought, and prayer in the preparation of an interesting schedule for the coming months. During his absence speakers who filled the pulpit for Sunday morning services were: Abijah J. Weaver, known to many Friends, on the morning of the 3rd; Harley M. Moore, Superintendent of the California Yearly Meeting, on the 10th; Roger K. Ackley, assistant to the pastor, on the 24th; and Harry W. Nerhood, professor at Whittier College, on the 31st.

The various church committees met September 8 in the auditorium at 7:30 p. m. Following a brief prayerful silence, our pastor led in vocal prayer, after which he gave a short message concerning the work to be done. The committees then met separately to plan their activities for the coming months.

We are looking forward to the fourth annual homecoming day on the 5th of October. It is hoped that many Friends will find it possible to return for this day of worship and fellowship together.

NORTH WEARE CITIZENS JOIN WORK CAMPS

The town of Weare, New Hampshire, has had another enjoyable summer with an American Friends Service Committee work camp. The campers, who lived in the center of the North Weare village, built a dam across the river which ran directly behind their dwelling place. The dam serves as fire protection to the town and creates power for the town's one factory, which was reestablished soon after the 1938 flood and hurricane.

A group of these young people took off from their regular work to conduct a two weeks' vacation school for children in the community. The attendance ranged from twenty to thirty. Especially enjoyed by the children were the art classes. The children are still frequently heard to speak of color combinations and the shadows the sunlight throws.

Occasions long to be remembered by the Weare community are: the Friends meeting held at the old meetinghouse, tea at the camp headquarters on the final Sunday afternoon, Rufus M. Jones' visit, and an outdoor supper held at the Wilbur Kamp home.

HONORING OUR FATHER

(Continued from page 402)

lems, for it strikes to the very roots of our ills and heals them there.

Some years ago in a student conference, G. A. Studdert-Kennedy, then chaplain to the King of England, led us in a silent worship experience. He said something like the following: "Come with me into the silence. For a while forget your problems, forget even the person who sits by you. Finally in the silence you will find him again, but upon a higher level."

Can we do that? In spirit do we bring around us in worship the varieties of people from around the earth? Would we be shocked to look up and find them actually there—the black, yellow, or red men of God's world? Do our worship experiences give us greater tolerance, sympathy, and understanding? Sometimes a "preaching service" tends instead to sharpen our bias against others who disagree with us. It is worship more than preaching which Quakers should emphasize. However, preaching may and should lend itself to worship.

In the Spring of 1940 I sat in Jordan's Meetinghouse near London. It was the day of prayer proclaimed by the king. In all of the several prayers offered, I did not hear a single plea for victory of British arms. Certainly one would not expect such prayers in a Quaker meeting, but it is not always true in religious worship. However, I did hear, over and over, words similar to these: "Forgive us, O God, for missing our opportunities to build world fellowship. We knew not the days of our visitation."

That is a good attitude for all of us to have today. While hatred and fear are the attitudes of the hour, Christians should be penitent, for penitence is the gateway from God to us. When it is open he can come in. No matter what the measure of Christian experience or profession, one should never be too proud to repent of his mistakes and sins. Penitence is the mark of spiritual nobility.

ERROL T. ELLIOTT.

Indianapolis, Indiana.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

HEALING GENEROSITY

And whosoever shall compel thee to go one mile, go with him twain.

MATTHEW 5:41.

* * * *

There is a greatness in being generous and there is only simple justice in satisfying creditors. Generosity is the part of the soul raised above the vulgar.

OLIVER GOLDSMITH.

* * * *

In this world, it is not what we take up but what we give up, that makes us rich.

HENRY WARD BEECHER.

* * * *

I went out one morning in early winter to feed the cattle and horses in the barn and found to my horror that a fearful storm in the night had blown the barn down with almost everything we possessed in it. It was such a wreck as I had never seen.—The news went fast and before the day was over men from near and far gathered in our yard. They were all hard-working people like ourselves, with little wealth beyond their own strong hands. But before they separated they had decided to go to work at once and replace what the storm had destroyed. The entire neighborhood went to work and the new structure rose where the ruin had been.

It was a simple deed which perhaps many towns could parallel, but it affected me in a strange way. I saw as I had not before, that these men's religion was not an affair of the meetinghouse, it was not merely a way to get to heaven. It was something which made them thoughtful of others. I saw how it worked itself out into practical deeds of kindness and righteousness. During those days that I worked in the cold of a Maine winter, among those men with their rough clothes and hard hands, I was helping build more than a barn; I was forming a wider view of the religion which such men as these were living by.

RUFUS M. JONES.

* * * *

For all you can hold in your cold, dead hand, is what you have given away.

JOAQUIN MILLER.

* * * *

Men might be better if we better deemed of them.

PHILIP J. BAILEY.

* * * *

One great reason why men practice generosity so little in the world is their finding so little there. Generosity is catching; and if so many men escape it, it is in a great degree from the same reason that country men escape the smallpox—because they meet no one to give it to them.

FULKE GREVILLE.

* * * *

Humanity will enjoy the highest possible welfare when men will cease trying to grasp all that they can and using what they have for their personal pleasure, and will do as Christ taught them by the borders of the sea. Thousands had to be fed. One of Christ's disciples told him that there was a man who had a few fishes; some of the disciples had also a few loaves. Jesus understood that some of the people coming from a distance had brought provisions with them and some had not.

As it says in the Gospels, (Jesus) commanded all to sit down around him and told his disciples to give of what they had to those who had nothing, and to request others to do the same. The result was that those who had food followed the example of Christ and his disciples, and offered what they had to others. Then all ate moderately; and when they went round the circle there was sufficient for those who had not eaten at first. And all were satisfied, and so much bread remained that they filled twelve baskets.

Christ teaches men that they ought deliberately to act in this way because such is the law of man and of all eternity.

LEO TOLSTOY.

* * * *

Father of us all—it is not easy to go the second mile with all people and at all times. Most earnestly, therefore, do we seek thy help. May this generous, neighborly spirit possess our souls. May it increase until its healing power is felt in our lives, our community, our country and our world.

AMEN.

ASSOCIATION WITH THAT OF GREATEST WORTH

BY HOWARD S. FAWCETT

This was one of the unpublished replies, written some months ago in response to Channing Pollock's article in the *Reader's Digest* on, "Why I Don't Go to Church," October, 1940.

Worship originally implied giving attention to That which is of Most Worth. To most men at their best moments, whether they recognize it or not, the intangible value of greatest worth is something beyond themselves and greater, but at the same time akin to, or part of themselves.

I find more joy and satisfaction in giving attention to that of highest worth, sitting side by side with other men in mutual and united worship than I do in listening to the best music. I enjoy good music at other times, and I can worship as the Channing Pollocks do, alone; but for real creative joy in worship let me sit down in silence in a small assembly of ordinary men without a minister for leader, with men and women who feel an equal responsibility and privilege in mutual worship on the plane of their highest ideals. Under such conditions the spirit of that of greatest worth is more easily felt and realized. Such silence tends to unite, to allow the forces to act, the forces that bind men together. It is words, unless they are spontaneous and fit, that divide. When fitting words arise out of such a silence, they often express the unified spirit of the gathering.

At present, the need formerly felt by church members for instruction from preaching as part of the hour of worship is largely past. This is supplied by lectures, forums, or other types of meetings. The great need in worship is for satisfying the longing for spiritual companionship, in experiencing an intimate contact with that of greatest worth. Would this not be accomplished by large congregations dividing themselves on Sunday into assemblies of twenty-five to fifty people each, scattered throughout the city, the minister sitting on an equality in any one of them, without the sole responsibility in the worship hour to lead or speak? Each person would be striving in silence, or in vocal expression, to enter into the joy of mutual worship, attending to and experiencing that which is of most worth.

Arising out of such a setting of silence, properly understood by the group, would come spontaneous expression. These need only be few for the unifying influence of worship. Out of such worship would develop for the sincere individuals a restful assurance and a way of life for every day's attitudes and actions, and it would be the great source from which the leaders for the other activities of the Church would get their inspiration. Now you will know that I am speaking of the pattern of a Quaker Meeting. This is true, and I am raising the question from my own experience in church attendance whether we do not need some change in our churches in that direction. The congregation could then maintain at its church center an institute of religion, morality and social service. Music could also be a phase of the activity of the center. At such a center the minister and other leaders could teach by lecture and example, at other times than the worship hour, what they had carefully studied and experienced.

I visualize a more effective democracy of worship, of joyful service in which the members feel a greater personal responsibility and the minister and other leaders are constantly stimulated by them in carrying on the other pastoral duties and activities of the church.

Riverside, California.

QUAKERDOM · AT · LARGE

Ellen Vickers Smedley, purported to be the oldest birthright Quaker in Colorado, recently died at the age of 94. Her family sent a check for five dollars to Civilian Public Service. The letter of transmittal says: "We believe she would like to have us do this instead of buying another spray of flowers for her casket."

* * * *

Harold Cooper of Marion, Indiana, a Friend by marriage and by adoption who is always heartily welcomed for service in our meetings far and wide, has recently been elected Governor of the Indiana District of Rotary International. He was a welcome visitor at the Central Offices on September 16, on which day he addressed the Richmond Rotary Club.

* * * *

As the subject of his doctor's dissertation at the University of Southern California, Thomas Kimber of Los Angeles has taken the topic, "The Quaker as Author and Subject in American Literature, 1825-1940." After doing considerable work at Huntington Library in Pasadena and in other libraries on the Pacific Coast, he expects to continue his investigations in the Philadelphia area. In his present research he is emphasizing the creative aspects of Quaker literature and of literature dealing with Quakerism.

* * * *

Announcement has been made by the Service Committee that Dwight and Ardis Michener, Montclair, New Jersey, Friends, will sail the middle of next month to join the staff of relief workers in Marseilles, France. Dwight Michener is a member of the Accounting Department of the Chase National Bank in New York. The Micheners were preceded by a few weeks by Henry Harvey, a young Friend from Duxbury, Massachusetts, who is accepting similar service at Marseilles.

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John Copithorne, a Canadian Friend who has been "south of the border" for some time, and Robert Cory spent a day or so in Richmond last week making contacts at Quaker Hill, Earlham College and the Friends Central Offices. They were on their way to join the staff of Scattergood Refugee Hostel near West Branch, Iowa, where John Copithorne will be met by his wife. Both the young men have been doing similar work with refugees at Sky Island Hostel, Nyack, New York.

* * * *

A reader informs us that in the August issue of the *Pathfinder* appears an extended announcement of the winners in its America First Essay Contest, and that our friend, Arthur Santmier, now of Swampscott, Massachusetts, received the second prize of $1500. Congratulations, Arthur. For many years he was closely identified with the work in Friendsville Quarterly Meeting in Tennessee, and for some time served as field secretary of Friendsville Academy. Incidentally, the word comes to us from Wilmington, Ohio, with the reminder that Arthur was formerly a member of Wilmington Yearly Meeting.

* * * *

Concha Castaneda of Havana, Cuba, recently arrived in Richmond with her sister, Belen, who will spend the year at Earlham College. Both sisters are members of the Holguin Friends Meeting and graduates of the Friends School there. Many Friends in the United States will remember Concha, who was graduated from Earlham College five years ago. She also holds a Ph. D. from the University of Havana and has spent a year in European study. She is now teaching in a government secondary school in Havana and has acted as private tutor to the daughter of President Batista. After leaving Richmond on this trip, Concha spent several days in Washington, D. C., as the guest of the Cuban ambassador, Aurelio Concheso, and his wife.

* * * *

On August 18 the Mission Board of Philadelphia Yearly Meeting, Arch Street, considered the increasing tension between the United States and Japan as it relates to its responsibilities toward Gilbert and Minnie Bowles and Edith F. Sharpless, Philadelphia's representatives in that field. As a result, a cable was sent these Friends, suggesting the wisdom of an early return but leaving the matter to their guidance and best judgment. A prompt reply came to the effect that on the advice of Friends, Edith Sharpless would remain, while Gilbert and Minnie Bowles would sail by way of Shanghai, on September 25. Presumably, therefore, they are leaving Tokyo on the date of this issue. It is expected that they will come to the home of Dr. and Mrs. Herbert Bowles in Honolulu as soon as they can get ship accommodations from Shanghai.

* * * *

These news items, taken from the current issue of Friends University *Bulletin*, will be of general interest to our readers: Irvin T. Shultz, formerly an Indiana Friend of Indianapolis, who joined the faculty last year as head of the Department of Psychology, has been made Dean of Friends University, succeeding W. A. Young, who is now President. Irvin is a graduate of Earlham College with his Ph. D. from the University of Pennsylvania. . . Phyllis Edwards, daughter of the late President David M. Edwards, has been chosen as president of the Student Council at Friends this year. . . A prominent alumnus, Dr. H. Claude Holmes, has recently been elected president of the Wichita Board of Education. On September 12 in Forest Grove, Oregon, he was married to Harriett Lawrence of Wichita, Kansas, who during recent years has served under the Presbyterian Board of Missions in Haines, Alaska.

NEWS OF OUR MEETINGS

A surprise party was held at the home of Wilbur W. and Lois Kamp in Weare, New Hampshire, on September 3 in honor of their 20th wedding anniversary. In the group of fifty friends present there were several from Concord. The program included solos, readings, and group singing. Following the presentation of a gift by Alfred Osborne, a lunch was served the guests.

* * * *

Harold Smuck, a student at Marion College, Marion, Indiana, who is serving as student pastor of the Penn Meeting in Michigan, reports a successful series of evangelistic meetings recently conducted in that meeting with Scott T. Clark as evangelist and Clarence Cosand as song leader and soloist. Eight persons received definite experiences during the services, in which the evangelist gave thoughtful and convincing messages. Scott Clark, formerly of Haviland, Kansas, and more recently pastor of the Friends Meeting at Colorado Springs, is now teaching at God's Bible School in Cincinnati.

* * * *

The Missionary Society of Friends Memorial Church at Muncie, Indiana, held its first meeting of the year on September 10. This was observed as Family Night. Naomi Pyle, president, opened the meeting. Gail and Daurene Austin took charge of the devotions. Following a period of silent worship, several chapters of "Christian Roots of Democracy in America" were given by Estella Hinshaw, and the solo, "Thy Will Be Done," was sung by Ernest Freeman. Installation of new officers was conducted by William J. Sayers. Throughout the meeting a deep sense of spiritual power was felt by all. In conclusion a social hour was enjoyed by the eighty-seven persons present.

* * * *

Amesbury Monthly Meeting was held at Pittsfield, New Hampshire, Meeting-

house, September 4. Though the attendance was not as large as usual, the meetings were satisfactory and encouraging. Following a short period of silent worship, Edward Arnett, James Wild and James Coney gave helpful messages, the first two speaking from Psalms 118 and 40. James Coney spoke of the privileges and responsibilities in belonging to the Society of Friends. In order to keep our meetings alive, he said, we must work for maintenance, worship, evangelism, religious education, community service, missions and fellowship. Luncheon was served following the morning meeting. In the afternoon sessions, Edward and Edith Arnett gave interesting talks about their work in India.

* * * *

Los Angeles, California, Meeting at Seventeenth and Toberman Streets, is rejoicing in the coming of Moses T. and Margaret Mendenhall, who began their pastoral services on August 24. Special announcements brought together an unusually large congregation for the welcoming service, at which Moses Mendenhall spoke of the importance of the church. Since the departure more than a year ago of Clayton S. Brown and his family for service in Africa, various ministers have brought messages of inspiration to this meeting. Harley M. Moore, Yearly Meeting Superintendent, gave generously of his time and counsel. Departmental activities have been carried on by members of meeting, who now have an increased appreciation of pastoral leadership and a strong faith in looking toward the future.

* * * *

For the seventh consecutive year Daily Vacation Bible School was conducted by Brookfield Meeting in Hubbardsville, New York, with ninety children participating. Parents and friends kindly took their turn in furnishing transportation for children in distant areas. Splendid interest and cooperation were evidenced by all helping in the program. The staff, directed by Martin Thornton, pastor, included Marion Thornton, Stanley Skinner, Mildred Thornton, Dr. Jay W. Crofoot, Esther May Thornton, Mildred Stone, Lucile Thornton and Mildred York. The topic for study was temperance. Devotional periods were entered into with reverence and sincerity on the part of the children. Some articles made during the term are being sent to the American Friends Service Committee for war relief and refugee work. The older girls made children's clothes, while the older boys did painting for the meeting and made kites and toys. The younger classes did some modeling and worked on scrapbooks, posters, and pictures.

"Persistent people begin their success where others end in failure."

NEW HEAD ANNOUNCED FOR FRIENDS LIBRARY

It is a pleasure to announce that Frederick B. Tolles has entered upon his new duties as librarian of the Friends Historical Library of Swarthmore College. He fills the position left vacant by the death of William I. Hull. Mr. Tolles comes to Swarthmore well prepared for this responsibility, having received the degrees of A. B. and A. M. from Harvard University. In 1936 he won the Helen Choate Bell Prize at Harvard for his study, "Emerson and Quakerism," published in *American Literature*, May, 1938, (available as a reprint at the Friends Book Store, 302 Arch Street, Philadelphia). He is also the author of "A Literary Quaker: John Smith of Burlington and Philadelphia," published in the *Pennsylvania Magazine of History and Biography*, July, 1941. At present he is at work on a study of the social and cultural history of Philadelphia Friends in the colonial period, which is to be his doctoral dissertation at Harvard University.

In preparation for the task of organizing the manuscript collection in the Friends Historical Library, Mr. Tolles recently spent several weeks at the Historical Society of Pennsylvania, the Library of Congress, and the National Archives, where he studied their methods of preserving and cataloguing manuscripts. His complete sympathy with the principles and ideals of the Religious Society of Friends and his familiarity with Quaker history make him most welcome as librarian of the Friends Historical Library.

Virginia Walker and Dorothy Harris remain as full time assistants, Edward A. Jenkins and Anneliese Funke as part time assistants, and Ellen Starr Brinton as Curator of the Jane Addams Peace Collection. Gwynneth Walker also makes the Friends Historical Library her headquarters for the work of William Wade Hinshaw, Compiler of the Encyclopedia of American Quaker Genealogy.

RICHMOND FRIENDS MEET DR. AND MRS. CROOKS

Dr. Kenneth B. M. Crooks, newly appointed Headmaster of Happy Grove School in Jamaica, and his wife, Nella, (See "New Heads for Friends Jamaican Schools" in this issue) spent the weekend of September 13 to 15 in Richmond, where several members of the Board of Missions and other Friends interested in the educational work on Friends' mission fields, had the opportunity to talk with them. Merle and Carrie Davis entertained with an informal reception at their home on Saturday evening. Members of the faculty at Earlham College and others in the community were present. On Sunday morning Dr. Crooks spoke at the Adult Forum of the West Richmond Meeting, and Nella Crooks talked in the Young People's Department. Dr. Crooks then spoke at the morning service at First Friends Meeting in Richmond. In the afternoon both spoke at a tea given in their honor at Quaker Hill. In the evening Dr. Crooks spoke at Winchester Meeting.

Members of the Board of Missions within easy reach of Richmond gathered Monday morning to meet Kenneth and Nella Crooks and discuss with them the problems of Happy Grove School and of Friends' work in Jamaica. Other interested Friends joined with these for luncheon at the Y. W. C. A.

All who had the privilege of meeting this talented couple were uniformly impressed not only by their evident ability but equally by their fine spirit of devotion and their charm of personality.

ANY COWS, ANY GOATS, ANY CHICKENS TO LET?

One of the problems which the C. P. S. camp at Merom, Indiana, has faced is finding a place where the director of the camp, Claude C. Shotts, and his family could live. Word now comes that they have finally rented a house at the corner of the camp site with five acres of land which comes with the house, and which has on it a garden, a barn, a stock shed, a chicken house and a hog house. There is also a possibility of acquiring additional acreage of crop and pasture land. Claude Shotts writes the following about the rest of the property. "Before the deal was finished there were about twenty-five farm boys in camp who began to have great ideas. Ralph Wood proposed that he could bring over two Jersey cows which we could have for the keep. Another boy had a dairy goat herd, and several feel that we can get more cows, hogs, and chickens from interested families and friends. All this opens up another avenue of approach to friends of Civilian Public Service. Would you like to give our cause a boost? We feel we could handle most anything in the way of live stock that would be an asset to the camp."

QUARTERLY SESSIONS AT WINCHESTER, INDIANA

Winchester Quarterly Meeting met in regular session, August 16, at the Winchester, Indiana, Meetinghouse.

At the opening meeting of Ministry and Oversight, Fred E. Smith and Milo S. Hinckle gave challenging messages. Very timely were two quotations which Fred Smith left with the group: "Oh, Lord, I can trust the man who died for

me," and "Never doubt in the dark what you see in the light."

The business session convened at 10 o'clock, with Aaron Napier presiding in the absence of William J. Sayers. Using II Corinthians, 5-18, as a basis for his message, Milo Hinckle spoke of the most important thing in the world today—the attempt to reconcile the world to God, through plain manifestations of Christian living in men and women who call themselves Christians.

Young Friends met in session at 9 o'clock the same morning. A period of worship followed the opening song service and scripture reading. After the business reports, Hazel Baldwin and Betty Hendrickson, Young Friends who had attended Quaker Haven, told of activities there. They spoke of the outstanding leadership of Furnas Trueblood and the spirit of Christian fun and fellowship. Inez Napier told of other young people's conferences held there, particularly the General Conference and Mennonite group meetings.

HAWORTH FAMILY REUNION ANNOUNCED

Ten years ago the descendants of George Haworth, the emigrant, who came to America with William Penn, met at historic Springfield Friends Meetinghouse and presented the Haworth-Hayworth-Howard Memorial Gates. A desire has been expressed on the part of many individual members of the family that another meeting be held.

On September 28, on the tenth anniversary of the dedication of these gates, descendants of this early pioneer Quaker will meet at Springfield to renew family ties and friendships. Lester C. Haworth, General Secretary of the Y. M. C. A., Philadelphia, Pennsylvania, will be the principal speaker. A full day's program has been planned.

Many of the descendants of this man who came to America in 1699 still remain members of the Society of Friends, and many of these descendants trace their ancestry to early members of Springfield Meeting, near High Point North Carolina. Anyone interested in knowing more of this occasion, is invited to send his name and address to the General Arrangements Chairman, Sara R. Haworth, Box 1402, High Point, North Carolina.

"Many have had to tread the same path of pain since Job's day, many more have pondered its mystery. Whoever will follow that path with him to the end will issue with a clearer and nearer vision of God and a deeper trust in the loving wisdom of His dealings with men."

PLACEMENT SERVICE FOR SOCIAL WORKERS

Recently established as a clearance medium between church social workers over the country and institutions seeking such workers is the Church Social Work Placement Bureau, at 1441 Cleveland Avenue, Chicago. This bureau is sponsored by the Association of Church Social Workers, a professional organization of social workers employed by various American Protestant Churches. Resulting from extended study of the need for this placement service, the Bureau hopes to facilitate qualified workers and employers in making satisfactory placements. The group operates on a national and interdenominational basis.

WILLIAM E. CARY—BELOVED PHYSICIAN

On August 29, 1941, the earthly career of William E. Cary came to an end. But, as was said by another physician, "The lights that he lighted will never go out." His patients said of him that it was not so much the medicine he gave as the friendly uplift and spiritual understanding he brought that cured their ills. Known and trusted for his exceptional professional skill, it was, however, the man himself who was appreciated and for whom many sad hearts mourn today.

His passing came as a result of a severe attack of involution melancholia incident to normal physical changes which occur in late middle life. In his case these changes seemed to come much more abruptly than is normal, resulting in a despondency with which he could not cope. That which he had given so lavishly to others in uplift of spirit could not be ministered to him. As with his Master, "He saved others, himself he could not save." His life stands as a continuing monument of unselfish service.

William Ernest Cary was born on a farm near Glens Falls, New York, on November 17, 1888, where he grew to manhood. In early adult life he became very much interested in his father's dairy farm and took training at the Massachusetts Agricultural College for that type of work. Having an unusually good mind, he soon decided to seek a career in which his interest in science might express itself more fully. He then took up his work at Earlham College and after graduation went, on a fellowship, to the University of Chicago where he was later granted the degree of Doctor of Philosophy in bacteriology. Becoming a member of the faculty, he retained that connection until his death.

In his research and teaching in the field of bacteriology he became deeply interested in the profession of medicine, finally deciding that he could make a greater contribution by becoming a practicing physician. Following through the necessary prolonged preparation, he was graduated from Rush Medical College at the head of his class and was given the Benjamin Rush Medal for proficiency as a student. Rejecting offers to take up the teaching of medicine, he chose to minister directly to human need in the field of internal medicine. He was, however, retained on the staff of the Medical School of the University of Chicago as Associate Clinical Professor of Medicine. He also served as Medical Consultant and Investigator of major food poisoning epidemics for the American Canners Association. Through his writings and radio addresses he became nationally known in this field.

On his first arrival in Chicago, he associated himself with Chicago Monthly Meeting of Friends. Whenever professional duties would allow it he was found at the place of worship and at meetings for business. He gladly undertook responsibilities in the practical work of the church. For a number of years he served as Treasurer of the Monthly Meeting, and at the time of his death he was Chairman of the Pastoral Committee and a member of the Board of Trustees.

In 1915 he married Eunice Kelsay of Amboy, Indiana. To them one child was born—Miriam Cary Norwood. A niece, Lois Kelsay Hunter, shared the home as a daughter from infancy until the time of her marriage. These members of the home survive him. He is also survived by his mother, Anna M. Cary of Glens Falls, New York; two brothers, Heywood and Lucius, of that vicinity; and by two sisters, Mabel Cary Coppock of Chicago and Sarah Whitney Norton of Granville, New York.

BIRTHS

CARROLL—To John T. Jr. and Mary Sue Dennis Carroll, on August 22, 1941, in Muncie, Indiana, a daughter, Janet Sue.

HINSHAW — To Kenneth and Thelma Hinshaw, on September 4, 1941, in Muncie, Indiana, a daughter, Bette Sue.

MILHOUS—To Ivan and Gladys Milhous, on June 5, 1941, at Monmouth, Oregon, a daughter, Ellen Roberta.

MOONEY — To Thomas K. and Mary Hartsuck Mooney on August 6, 1941, at Cincinnati, Ohio, twin son and daughter, Thomas Hartsuck and Mary Isabel.

MARRIAGES

BRADY-CONDON—At the Friends Memorial Church in Muncie, Indiana, on August 30, 1941, Esther Mae Condon and Frederick E. Brady. William J. Sayers, minister.

BUMP-CONN—At the Friends Memorial Church in Muncie, Indiana, on August 29, 1941, Dorothea Rose Conn and Richard E. Bump. William J. Sayers, minister.

MILLS-BARNETT—At the home of the bride's parents near West Newton, Indiana, on August 15, 1941, Wilma Ruth

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Barnett, daughter of Walter and Muriel Barnett, and David Sheldon Mills, son of Leland S. and Lucretia Mills. Leslie Bond, Minister.

PORTER-WILSON—At the home of the bride's parents near West Glendale Meeting in Plains, Kansas, on August 30, 1941, Doris A. Wilson, daughter of Alex and Edith Wilson, and Clarence Porter. Luther Dillon, minister. At home in Upland, Indiana.

RILEY-GHASTIN—In the Friends Meetinghouse at Traverse City, Michigan, on September 13, 1941, Beverely Rose Ghastin and Forest Earl Riley. Chester B. McKean, minister.

SHOWALTER-WILLIAMS—At the Friends Memorial Church in Muncie, Indiana, on August 30, 1941, Garnet Francis Williams and Robert H. Showalter. William J. Sayers, minister.

DEATHS

MILLS—On August 28, 1941, at the home of her daughter, Dr. Anna Mary Mills, in Chicago, Illinois, Laura Cordelia Elliott Mills, aged eighty-five. Born near Dublin, Indiana, she was one of nine children in the family of Solomon and Penelope Morris Elliott. On January 1, 1880, she was married to William Mendenhall Mills, and to them were born four boys and four girls. A birthright Friend, she always maintained her interest in meeting activities and the ideals for which the Society stands. Surviving to cherish the memory of her love and devotion are six children, ten grandchildren, seven great-grandchildren and one sister, Amanda Elliott, Champaign, Illinois.

TRACY—On May 10, 1941, at Stoneham, Massachusetts, Maria Winslow Tracy. A birthright Friend, she was graduated from the Friends Boarding School in Providence, R. I., now Moses Brown School, in 1887. She was everywhere admired and respected by all her classmates and friends for her unassuming and exemplary life. To her, bearing the fruits of the Spirit-filled life was entirely unintentional and unpremeditated. She simply loved God and so found the things he wants done. Services were held both in Stoneham, Massachusetts, where she had made her home for several years with her daughter, Edna Hayward, and at St. Albans, Maine, where she was born.

WOLLAM—At his home in Pasadena, California, September 17, 1941, J. Arthur Wollam, a Friends minister. Born January 23, 1883, near St. Marys, Ohio, he was the son of Hiram and Emma Wollam. He is survived by his widow, Jane R., three daughters, Esther, Ruth McBride, Catherine Hamm, and one son, David; also by his mother, Emma Hartley, two brothers, Edgar of Los Angeles, California, and Roy of Tucson, Arizona, and by one sister, Ruby Young, of Fountain City, Indiana. (A more extended notice later.—EDITOR.)

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

The American Friend

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a. m., Meeting for Worship, 11:00 a. m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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